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An International Baptist Magazine



MARCH 1953

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164 Fifth Avenue

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**Woman's American Baptist
Home Mission Society**

**The American Baptist Home
Mission Society**

MISSIONS

An International Baptist Magazine

Vol. 151

No. 3

MARCH, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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THE ASSOCIATED CHURCH PRESS

The Cover

There are about 20,000 Buddhist monasteries and 200,000 priests in Thailand, newest foreign-mission field of American Baptists. Bangkok, the capital, is noted for its beautiful temples. Shown here is one of the gates to the city's Grand Palace, which is really a walled town with an area of more than a square mile. Photograph by John C. Slemph.

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In this Issue

EDITORIALS

Paragraphs	13
An Obligation—Not an Option	18

ARTICLES

Needed—100 New Missionaries!	William W. Parkinson	20
Great Is the Need Everywhere	Jesse R. Wilson	24
Forward for Christ in Fairbanks		
1. Journey to Alaska	Lincoln B. Wadsworth	26
2. Preparing to Begin	Roger Stewart	30
A Great Story to Tell	Winthrop S. Hudson	31
A Friendly Invasion of American Schools	Helen K. Hunt	34
Missions from My Pulpit	J. Maurice Trimmer	36

DEPARTMENTS

Newsbriefs	4
Letters to the Editor	9
As I See It	12
Among the Current Books	38
Partners in the Baptist World Mission	40
Women Over the Seas	42
Tidings from the Fields	44
Missionary and Stewardship Education	46
Missionary and Stewardship Education—B.Y.F.	48
Missionary and Stewardship Education for Children ..	51
National Council of American Baptist Women	53
The Open Forum of Methods	54
Crossword Puzzle	55
News from the World of Missions	56
Strictly Business	64

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Man Versus God

By CHARLES A. WELLS

WHEN we take the long view of history, what do we see with respect to our age? There are the tyrants, dictators, and demagogues with their retinues, marching, strutting, shouting their slogans, waving their banners, building new political empires and social orders. "An order that shall last a thousand years," the Nazis cried. But what happened to them—and has happened to their kind throughout history? They finally collided with the towering reality of God's will and purpose. But, we sometimes ask, is God real? Does he really exist, and do divine will and purpose matter? When we watch history, we see that only God is real, that only divine will and purpose are enduring. All else crumbles and falls away. When we apply this mighty dictum of history to the current scene, our courage and hope are lifted. In so doing we realize that when man marches against God, and lifts political expediency against divine law, God always wins.

MARCH QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. What does "religious liberty" mean in China?
2. What has a free 16-page picture folder?
3. Where is the newest foreign-mission field of American Baptists?
4. For what is it proposed that \$8,000,000 be raised?
5. What keeps the door open that may lead to peace?
6. What should evangelism be like?
7. Who is W. O. Carver?
8. What is Sunday, March 15?
9. Who are "my people"?

Note that this contest began with the June issue, 1952, is completed with the issue of May, 1953, and is open only to subscribers.

10. What do thirty-nine churches comprise?
11. Where was ground recently broken and for what?
12. Being a Christian demands what?
13. Who said: "The people are now all of one accord"?
14. What has never had more than meager support?
15. What is a revolutionary faith?
16. What happened in December, 1951?
17. What will be held on July 15-22?
18. What group offers a wonderful opportunity for world friendship?

Rules for 1952-1953

FOR correct answers to every question (100 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1953, to receive credit.

Newsbriefs

Thus Slums Are Born

At the November meeting of the Sacramento, Calif., Christian Center, H. E. Hogan, of the Sacramento Redevelopment Agency said that 8 per cent of the land area of Sacramento and 20 per cent of the population of the city are included in the 223 blocks surveyed by the agency for redevelopment. In this area 25 per cent of the building fires occur, 40 per cent of the crimes, 33 per cent of the juvenile delinquency, and 75 per cent of the tuberculosis cases. Mr. Hogan indicated that when more prosperous citizens gradually creep away from areas devoted to business and industry, they leave behind the unfortunate, the poor, and the criminal. Thus slums are born!

Missionary Steals the Show

"I discovered that I was as interesting as any of the animals in the zoo," writes Luella M. McLellan, from Himeji, Japan. "In fact, I stole the show when I visited the Himeji zoo. Giraffes, elephants, lions, and snakes simply did not compare in strangeness with the 'foreign' woman who was freely walking about! Fervent requests for English lessons continue to come. Here is a tremendous opportunity for spreading the gospel in Japan; for people are willing to study even the Bible, if it means learning English. They do not realize the power of the gospel to challenge their way of life. There are only two missionaries in this town of 200,000 but we rejoice in the knowledge that we are not the only Christian workers; for Christian Japanese leadership in Himeji is strong."

Christian Leaders Needed in the Congo

"Our chief concern now," writes Mrs. Henry Erickson, of the School for Pastors and Teachers at Kimpe in the Belgian Congo, "is to

turn out, not brilliant scholars, but good Christian leaders. Who knows how long missionaries will be permitted to work in the Congo? You read newspapers and you listen to the radio, and so do many Congolese. Just now there is return to old witchcraft superstitions in Kenya, to the east of us. And you know what is taking place in South Africa. Today, the world is not so large as it was one hundred years ago. Movements can spread quickly. How soon may China's history be repeated here? Some of us think it could be at not so distant a date. We want to prepare for that time. The Congo will then need, not only educated leaders, but fine, upstanding, courageous Christian communities—people who have learned to know and love God, and still dare to serve him, no matter what the cost. It is for this purpose that missionaries come to the Congo. Help us pray for these young folk as we strive to train them. Pray that they may not be lured away by worldly gain, but that they may hear God's call and heed it. Pray that many in our school may become worthy servants of their Master and leaders of their countrymen."

Dean R. Kirkwood Is West Coast Secretary

Rev. Dean R. Kirkwood is the newly elected West Coast secretary of the American Baptist Foreign Mission Society. He will represent the society in California, Oregon, and Washington, and to some degree in other states west of the Rocky Mountains. He will work in close association with Dr. Jesse R. Wilson, home secretary. Mr. Kirkwood succeeds the late Rev. Louis P. Jensen, who was killed in an automobile accident in March, 1951, while on a special assignment. Mr. Jensen, in carrying his Western responsibilities, worked out of a Los Angeles office. Under Mr. Kirkwood, the office will be reopened in the Oakland Bay area. Mr. Kirkwood, born in Ottawa, Kans., was graduated from Ottawa University in 1942. He holds a B.D. degree from Berkeley Baptist Divinity School. Mrs. Kirkwood was formerly Miss Dorothy Mae

Coad, of Cawker City, Kans. In September, 1946, Mr. and Mrs. Kirkwood sailed for China as missionaries of the American Baptist Foreign Mission Society. In January, 1949, because of the political situation, they removed to the Philippines, where they continued their service for three years, until



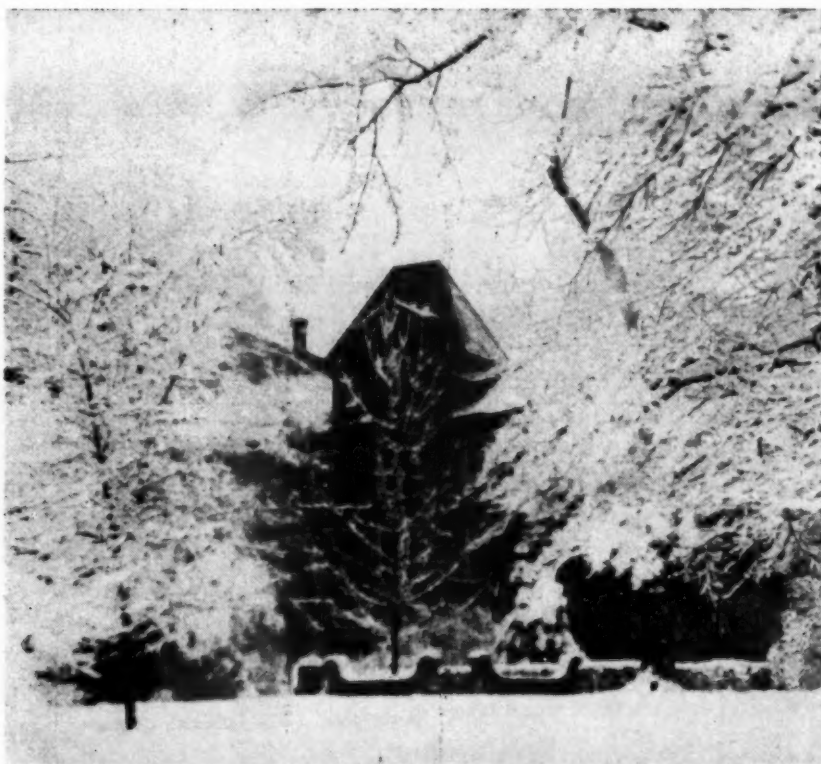
Dean R. Kirkwood

the time for their regular furlough. During the first semester of the current school year, they have been studying at the Kennedy School of Missions, Hartford, Conn.

Young People in Assam Offer Great Opportunity

From Missionary Douglas Duffy, of Jorhat, Assam, India, comes word that the Bible conference at Kohima was well attended, the church being crowded by Angamis, Kukis, Maos, and Manipuris. "Max Chance and I did most of the speaking," writes Mr. Duffy, "and it was wonderful to pour into the lives of these people the spiritual food which would help them mature in Christ and become better workers and witnesses for Christ. I had many personal contacts with the people, especially with young men and women seeking an opportunity for training in our Jorhat high school, Bible school, or theological college. There are many fine young people out here who want training in various areas of Christian service. At the moment it is impossible to accommodate some of them, but we want to make it pos-

WINTER'S BEAUTY AT FRANKLIN COLLEGE



Things were pretty well snowed under when this campus picture was taken at Franklin. A rare beauty and quiet falls with the heavy snow. It does not happen often in central Indiana, but when it does the landscape is as lovely white as is the green lush growth of summer on the fertile farm land of Johnson County.

What happens much oftener at this time of year is that inside the dormitories and fraternity houses there falls a quiet absorption with studies, as the students are "snowed" with mid-winter assignments. But in the full application of a young student's mental powers to the learning of things worth knowing there is also a rare beauty, hardly compared with any other experience.

Those who come to Franklin are expected to have "what it takes" to accomplish difficult tasks, sometimes under pressure. Then, in between, come the times of fun and relaxation, and those times come often, too, at Franklin.

It's time now for high school seniors to decide on a college where such a fully rounded life of work and play is the way of preparation for more direct and complete Christian citizenship later.

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Helen Tate D'Abov
Class of '29

Helen Tate D'Abov, Director of Student Recruitment and Assistant in Public Relations, is BMTS Alumnae President and 1st Vice President of the National Council of American Baptist Women. A former Home Missionary, she is co-teacher with her husband of a co-ed S.S. class in her local church and active as a missionary speaker.

Natalie D'Abov, a Junior at BMTS, served on the BYF State Board, was on the Student Staff at Green Lake in '32, is school song leader and directs an inter-racial choir at Brooks House, Hammond, Indiana.



Natalie D'Abov
Class of '54

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sible for all who are willing and qualified to study and prepare themselves for a place of leadership in this great Christian fellowship. We ought to pray earnestly that as Baptists we might realize maximum fruitage from the rich opportunities that God has given us, especially in Assam."

School to Have New Kitchen

Ruth Carr, principal of Colegio Bautista, Santa Ana, El Salvador, reports that at last work has been started on the building of a new kitchen for the school. The old kitchen collapsed during the rainy season a year ago. Since then the cooking has been done under quite primitive conditions. Lack of money was responsible for the long, inconvenient delay.

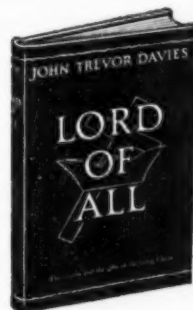
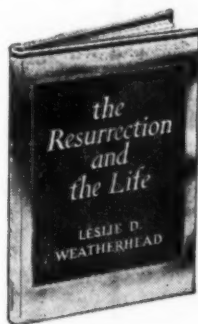
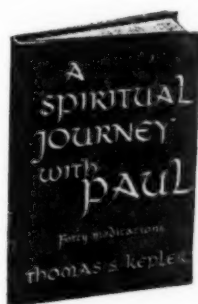
Monologue Available

Mrs. H. S. Palmer has again put the women of our churches in her debt. "The Whole Family and My Neighbor, Too!" by Mrs. F. C. Wigginton, which has been very popular as a one-act play, was presented by Mrs. Palmer at the Connecticut House Party as a monologue and was very enthusiastically received. This monologue has been mimeographed and is now available to our churches and to our women's societies. Write to Rev. Horace H. Hunt, Missions Magazine, 152 Madison Ave., New York 16, N. Y.

Three Hearts Are Singing

A woman from New York spent an hour on the beautiful campus of Mather School, Beaufort, S. C. Her financial means were small, but her heart was full to overflowing with the desire to share what she had. Upon returning home she carefully examined her budget and found that she could share to the extent of one year's training for some worthy girl. The day following the receipt of the scholarship, Miss Eleanor Anderson, principal of Mather School, received this letter from a girl in Georgia: "I am very sorry that I

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can't come to Mather School this turn. My grandparents is who I live with. My mother and father both is dead. I am much sorry because the bill is more than what the welfare gives me. I will work and save my money and come next turn." Miss Anderson visited the home and saw the need. The sincerity of Lozie Mae touched her heart. Today, New York and Georgia have adopted each other, and now three hearts are singing.

Kachin School Forging Ahead

"The Kachin Baptist High School shows an increased enrollment, with a total of 450," writes H. G. Tegenfeldt, of Myitkyina, Burma. "One of our graduates is in Rangoon University this year. We are looking forward to Christian leadership from this school for the years ahead. Forty boys and girls are enrolled in a class on the fundamentals of Bible truth. All have asked for baptism."

Joys Outweigh The Heartaches

From Mrs. Glenn R. Hill, of our Bengal-Orissa Mission, comes a report of the United Provinces Institute held at Bhimpore. Ninety-nine young people came as delegates from the various churches and villages. "You can imagine our joy," writes Mrs. Hill, "at seeing fifty-seven of these young people come forward on the last evening to commit their lives to Christ and to rededicate their lives to his service. It is in such moments that our hearts rejoice completely in the task that is ours. Being a missionary isn't all drama and excitement. Some of it is routine drudgery or an aching loneliness. But the joys outweigh the heartaches! How glad we are to have been called to this land!"

Shan Churches Report Substantial Gains

Mission Secretary E. E. Sowards, of Burma, writes: "Like the Burmans, the Shans are strong Buddhists, but I am much encouraged by the strength and vigor of the Shan Christian work in the Shweli

Valley. Mission work began there in 1893, and I was surprised to learn that the Shan churches have gained more in the last ten years than in the preceding forty-eight

Letters to Mark

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by JAMES D. BRYDEN

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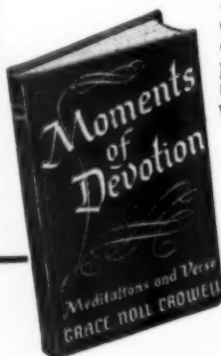


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years. The Kachin work is vigorous and growing, and it was very encouraging to see the Kachin Bible Training School at Kutkai, the strong school at Nampaka, and the fine fellowship among Shan and Kachin Christians. My trip was made partly to help a new missionary couple, Rev. and Mrs. Don M. Crider, get settled for language study at Kutkai, in preparation for work among the Kachins. When our staff is so badly depleted, it is indeed a joy to have this young couple come to help fill in the gaps. Another young couple, the Claspers, are on the way, to work in the Divinity School, and visas have been granted to a third couple, the Beavers, to come out, probably for Pwo Karen work. But we need many more new missionaries to meet the needs."

Cities Secretary Receives Honor

Dr. Lincoln B. Wadsworth, secretary of the department of cities of The American Baptist Home Mission Society, was re-elected chairman of the department of the urban church of the division of home missions of the National Council of Churches of Christ in America at the meeting of the division in Denver, Colo. This department has grown to full stature under Dr. Wadsworth's leadership.

Ground Broken For New Center

Ground was broken recently for the new Indian Christian Center building at Andarko, Okla. Among those who participated were Mrs. Ioletta MacElhaney, representing the Indian people; Mr. Lear, the Chamber of Commerce; Rev. Lester Raney, the American Baptist missionaries to the Indians; Rev. Joseph Heartberg and Miss Dorothy Bucklin, the Home Mission Societies; Rev. Charles Osborne, newly appointed director of the center; and representatives from the city manager's office, the police department, and the U. S. Indian Agency. Judge C. Ross Hume served as chairman. Judge Hume received the first M.A. degree granted by Oklahoma University. Following

the ceremonies, a planning committee met far into the evening to draft the details of the program to be carried on when the building is completed. Indicative of the devotion and concern of the local citizens, is the fact that Mr. Lear, Pontiac dealer, worked the entire evening with the committee in spite of the fact that the new 1953 model was being unveiled with elaborate ceremony at his showroom. Such are the folk who serve on our Christian center boards!

Guild Interested In Mather School

Helen Darby, Christian Friendliness missionary for Pittsburgh, Pa., reports that several members of the Harriet Tubman Guild, which sponsors a convalescent home for Negro women, heard Aleese Williams speak on Mather School. Members of the guild became interested and are currently adding to their work by packing boxes of used clothing to send to the Mather Sales House.

Prayers Requested For Japanese

"Japan has made great strides this year economically, but all is not as it seems on the surface. There is much unrest and confusion among the people, especially the youth of the land. Communism has made great inroads into Japanese life. In fact, if it ever came to a showdown between nationalism and communism, the youth of this land would choose communism, we think." So write Rev. and Mrs. Williard Topping, of Yokohama. The letter continues: "Rearmament is one of the great problems. With Russia at their back door ready to seize Japan whenever the opportunity presents itself, there is a great sense of insecurity and fear in the minds of the Japanese. However, before the world the Japanese have gone on record as renouncing war forever. It is a big decision for them, as to whether they should or should not have rearmament. The Japanese, especially the Japanese Christians, need your prayers in a very real way."

Letters . . .

TO THE EDITOR

TO THE EDITOR:

I know that this will be only one of a great stack of letters you will receive congratulating you on the January issue of *MISSIONS*. I cannot refrain, however, from telling you how impressive I think the job is.

PAUL HUTCHINSON
Chicago, Ill.

TO THE EDITOR:

You are to be congratulated on the January issue of *MISSIONS*, the first to appear under your own full editorship. Without reserve I can say that I am highly pleased with it—the cover, the substantial articles, the brief news items, the departmental headings, and editorials. Thank you for it. You have put us all in your debt. We look forward eagerly to the appearance of *MISSIONS* month by month.

JESSE R. WILSON
New York, N. Y.

TO THE EDITOR:

You have done an excellent job on this first issue [January, 1953], one which I believe will appeal widely to the readers of the magazine. Dr. Lippard set an unusually high standard in leadership in religious journalism. To maintain and surpass that standard will be a constant challenge. But the fact that you undertake this challenge with the confidence, prayers, and united good will of all your colleagues in leadership in our national societies should be a constant inspiration to you.

LUTHER WESLEY SMITH
Philadelphia, Pa.

TO THE EDITOR:

I wish to commend *MISSIONS* for the informing article "Where a New India Is Being Born," by John C. Slemph. It is the kind of article one can easily remember

and that preachers can use, as it is homiletically arranged. I am always looking for material that can be used for monthly missionary

talks, and this one seems made to order.

HAROLD F. DAMON
Newark, N. J.

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My Pilgrimage by Frank W. Boreham
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TO THE EDITOR:

You are to be congratulated upon the January, 1953, issue of *MISSIONS*. The impress of Dr.

Lipphard's ministry is discernible, and you have paid him a glowing tribute as you have recognized his greatness and the fine heritage

which he has left you. I admire this humble, quiet, magnanimous spirit of yours. You have given *MISSIONS* a stronger missionary stamp than ever. Your choice of articles, splendid photographs, editorial subjects are indicative of the high standard which will be continued in *MISSIONS*.

MARTIN L. LEUSCHNER
Forest Park, Ill.

TO THE EDITOR:

Last evening I got my first look at the January *MISSIONS* and I want you to know how much I appreciate the splendid issue that you have brought out. It bodes well for the years ahead.

G. PITT BEERS
New York, N. Y.

TO THE EDITOR:

Congratulations on the auspicious first issue of *MISSIONS* under your editorship. We look to you to continue and to extend a distinguished editorial tradition.

HAROLD E. FEY
Chicago, Ill.

TO THE EDITOR:

Congratulations as you begin your tour of duty as editor of *MISSIONS*. May it be one studded with journalistic achievement! Fittingly, you are expressing your own editorial personality in the format of the publications. No man can step into another man's shoes; he must wear his own—and this you are commendably doing.

KENNETH L. WILSON
New York, N. Y.

TO THE EDITOR:

I have just received my January issue of *MISSIONS*. It has a most appealing look. I like the new print very much. I hope many more Baptists will be drawn to it and begin reading. Thanks to Dr. Lipphard for the past inspiration from his work as editor, and best wishes to you as you take on the new work. You are starting off in a wonderful way.

MRS. JOHN D. CAUDILL, JR.
Charleston, W. Va.

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As I See It

by WILLIAM B. LIPPARD

ONE OF THE SADDEST Christmas pictures of the year 1952 was a photograph of two French seamen on the prow of the *S.S. Liberte* gazing longingly at New York city. They were two of the 271 seamen who were denied shore leave when that ship docked at New York, because they had refused to answer personal questions by the U. S. immigration inspectors concerning their political affiliations. This "screening" was ordered by the new McCarran immigration law. Because of obnoxious features in that law, President Truman had courageously vetoed it, but a cowardly Congress passed it over his veto.

Severely criticized for this immigration law, Senator Pat McCarran, of Nevada, defended it by saying that his primary purpose in drafting it had been "the security of the United States." A fair question is this. Suppose a dozen of the 271 French seamen actually were Communists and had spent Christmas Eve in bars along New York's waterfront. Would they really have been a greater menace to the security of the United States than the 271 will be upon their return home, when they spread propaganda against the United States?

What a vitriolic speech the Senator from Nevada would deliver in the U. S. Senate if the French Government enacted a similar law, and an American seaman from Nevada were denied shore leave in Paris because he refused to answer personal questions about his American political affiliations! Some years ago a popular book, *How to Win Friends and Influence People*, had an immense sale. The

Senator from Nevada should have read it.

Fortunately, President Truman's commission on the immigration law made its report early in January and recommended numerous changes. If enacted by Congress, these will remove the obnoxious features and make the new law more adequately serve both the security of the United States and its need of good will.

For the first time in seventy years, since American lynching statistics were compiled, a year passed without a single lynching. No man, white or colored, lost his life in the United States in 1952 through mob violence. Communists all over the world have gleefully publicized American lynching statistics as propaganda evidence of American hypocrisy in preaching democracy and human rights. Unfortunately, the lynchless record of 1952 will probably be given no communist publicity.

While no Negro was strung up on a rope or burned alive at a stake, as has happened in the past (American lynchings from 1882 to 1951 totalled 4,726 of whom 3,341 were Negro victims), the record for 1952 is not as glorious as it ought to be. There were too many cases of unnecessary brutality, as well as actual killings, by police officers. Ominous is the increasing tendency to resort to bombings. There were sixty-eight instances of bombings during the past four years, forty-nine against Negroes who had established homes in areas where white people did not wish them to dwell, or who were too active in efforts to improve the status of the Negro.

Humanity still has a long, hard, dangerous road to travel toward the goal of a world without race prejudice. President Eisenhower recently promised to appoint a special commission "on segregation practice against minority groups in the United States." The Supreme Court is considering whether racial segregation in public schools violates the American Constitution, and is expected to hand down a decision next month. The United Nations has appointed a special commission to visit South Africa and study its racial policies. One member of the commission is the famous Negro, Dr. Ralph J. Bunche, winner of the Nobel Peace Prize for his service in bringing peace to Palestine, and director of the United Nations Trusteeship Council. Whether the race-prejudiced Government of South Africa will deny him admission when he arrives, remains to be seen.

What is needed today is fearless leadership by the Christian church, and an aroused public opinion that accepts the Christian teaching of the fatherhood of God, the brotherhood of man, and the sacredness of every person regardless of race, color, class, or creed. Christ lived and died for all. He came that all, not merely the white man in the United States or in South Africa, might have life and have it more abundantly. Inequality, segregation, discrimination, are not the characteristics of an abundant life.

Through the pages of *MISSIONS* and through announcements from your church pulpit, you have been made aware of the America for Christ Offering on Sunday, March 1. I offer merely one suggestion. Two months hence, on April 30, Dr. G. Pitt Beers, dynamic and vigorous executive secretary of The American Baptist Home Mission Society, will retire. His superb and inspiring leadership to the home-mission cause during the past eighteen years is known to all. A magnificently generous America for Christ Offering would be exceedingly appropriate as a testimonial to his leadership, as a tribute to his service, and as an expression of gratitude for what he has done for the cause of Christ.

March, 1953

EDITORIALS

TWO EVENTS this month should have priority in every church of the American Baptist Convention. First in chronological order is the America for Christ Offering, which is scheduled for the very first day of the month. The goal for this special offering, as announced in these columns in February, is \$350,000. This amount must be raised if the cooperating agencies are to receive their anticipated income for the current fiscal year. If every church will do its full share, we shall reach this goal, or go beyond it. The second event is Missionary Recruitment Sunday, March 15, when it is earnestly hoped that scores of young men and young women in our churches will hear and heed God's call to service on our foreign-mission fields. The need for recruits is great. Fields white unto harvest await ready and eager harvesters. To the end that March 15 will be a day to remember in American Baptist history, let us unite our interests, our efforts, and our prayers. Who knows but that there may be a future missionary in your church, in your Sunday school class, in your youth group, or in your home? For more relating to this important day, read in this issue our leading editorial and the excellent articles by William W. Parkinson and Jesse R. Wilson.

Church Contributions Show 10.3 Per Cent Increase

ACCORDING to the latest statistics compiled by the Joint Department of Stewardship and Benevolence of the National Council of Churches, forty-seven Protestant and Eastern Orthodox church bodies in the United States reported annual total contributions of \$1,286,633,160 for all purposes, as compared with \$1,166,443,648 reported the previous year, or an over-all gain of 10.3 per cent. Average contribution per member was

\$34.32, a gain of \$1.99, or 6.1 per cent, over the \$32.33 reported the year before. The difference in percentage gain was accounted for by the rise in church membership. Largest total contributions were from the largest church bodies: The Methodist Church, \$268,623,814; the Southern Baptist Convention, \$222,838,109; the Presbyterian Church in the U. S. A., \$112,841,865. Largest per-member contributions, however, were from the smaller church bodies: the Free Methodists, \$194.79; the Seventh Day Adventists, \$158.00; the Wesleyan Methodists, \$142.21. Total contributions of the American Baptist Convention were \$54,065,373, and the per-member contribution was \$34.87. This last figure, according to newspaper reports, is about the equivalent of what a conservative New York night clubber paid for his New Year's Eve dinner and drinks.

Christmas Office Parties And A.B.C. Unified Budget

JUST before Christmas, Murray Robinson, staff writer of the *New York World-Telegram and Sun* reported an estimated expenditure of \$6,000,000 for Christmas office parties, which would be "bigger and gaudier than ever before, according to feed and fizzwater merchants." Liquor dealers and firms catering to office parties agreed that there had never been anything to equal the season's rush, many of the parties having started early in order that they might have a longer run. All this, mind you, was for New York city alone! What the total expenditure was for the state and the nation, some Einstein would have to figure out. But take a close look at that \$6,000,000. It is only \$800,000 short of the total Unified Budget of the American Baptist Convention for the fiscal year 1952-1953. That is to say, New Yorkers spent for Christmas office

parties in 1952 nearly as much money as the entire American Baptist Convention, with churches from Maine to California, proposed to spend for all our cooperative missionary, educational, and benevolent enterprises for twelve months. Almost as much for "feed and fizzwater" in a single week as for the kingdom of God in an entire year! To say that such a state of affairs is incredible, or astonishing, is to speak in understatement. It is better to say that it is a fact—a cruel, brutal, tragic fact. Between now and the Denver convention this fact ought to burn its way into the conscience of every American Baptist, so that when we are called on to adopt a budget for the next fiscal year we shall do something worthy of our Christian calling.

Inevitable War Or Arbitration?

BARRING the possibility that the cold war will continue indefinitely, the world situation simmers down to the alternatives of inevitable war or arbitration. Until the choice is made, the sword of Damocles dangles menacingly over humanity's head, while Premier Josef V. Stalin, of the Union of Soviet Socialist Republics, nonchalantly plays the role of Dionysius of Syracuse. Almost unanimous is the opinion of the free world that, by a wave of the hand, Stalin could sever the single hair that holds the sword. That is why he made a sixteen-word headline in *The New York Times* on Christmas Day. As all the world now knows, in reply to four questions submitted by James Reston, *Times* diplomatic correspondent, Stalin stated that he would favorably regard diplomatic conversations with representatives of the new Eisenhower Administration, with a view to a meeting between Eisenhower and himself on easing world tensions; that he still believed that war between the United States and the Soviet Union could not be considered inevitable; and that he would cooperate in any new diplomatic approach to ending the Korean war. The reaction to this news was one of general skepticism. John Foster Dulles, speaking for the new Administration, promised serious and sympathetic reception to any "concrete proposals" for easing world tensions, but discouraged prospects for a meeting between

Eisenhower and Stalin. *The New York Times* warned against "Soviet might" and "Stalin's wiles." The total picture was dark. The possibilities of arbitration appeared to be blacked out by the horrors of inevitable war. Material force and hatred seemed to have triumphed over moral suasion and Christian love. Meanwhile the fighting went on in bleak Korea. It was an ironical Christmas. Little wonder that Dr. Robert J. McCracken, of New York's Riverside Church, posed this question in his sermon on December 27: "What ought to be our attitude toward Communists?" Rejecting material force alone, he said: "The Christian attitude is nothing if not conciliatory. It not only responds to overtures, it makes them. It keeps the door open that may lead to peace." Though Dr. McCracken made it clear that we should not capitulate to Russia's demands, he declared: "If we rely only on military might, make no friendly advances, show no disposition to negotiate or cooperate; if we do not actively seek peace and promote good will, we have no moral right to think of ourselves as engaged in a crusade to which the name Christian can be attached." Then why not seize every opportunity to arbitrate with Stalin? It would be far better to arbitrate with him than to fight him. No war is inevitable. So long as there is no war, there is always the possibility of peace.

Are We Bringing Up A Generation of Cynics?

HOW MANY of the 30,000,000 grade and high-school students in the classrooms across the nation will grow up to be cynics because of thoughtless remarks and attitudes of their parents? An experienced teacher, and author of widely used civics textbooks, warns in a popular magazine article that too often the idealism taught in the school is canceled out in the home. A father, who makes \$14.50 a day, tells his high-school son that he would not serve on a jury, because he would lose \$11.50 a day. But page 343 of that boy's textbook emphasizes the idea that if democratic institutions are to work, each citizen must contribute his share in the working process. One sentence from the lips of the boy's father is weightier than an entire chapter in the civics textbook. The writer adds that, according to

a recent poll, two out of three American parents have told their children, in effect: "Politics is dirty. The farther you stay away from it, the better off you'll be." Little wonder that 50 per cent of the eligible voters in the United States never bother to go to the polls when election day rolls around. They assume no responsibility for making conditions better, and excuse themselves by asking, "What's the use?" How many of us have asked the same question, perhaps in the presence of youth? It may be well for all of us occasionally to take stock of our attitudes, our ideas, our points of view with regard to the church and Christian missions, as well as politics. One statement from the lips of father or mother can undo the constructive work of a dozen sermons or Sunday school lessons.

Something Rotten In Restive Africa

EVEN the most amateur observer knows that there is something rotten in present-day Africa. In Tunisia and Morocco, in Kenya and South Africa, are signs of degeneration and decay that no longer can be ignored. Tired of French rule, Arab nationalists recently tried to shake it off, with self-government as their immediate objective and independence their ultimate objective. When the General Assembly of the United Nations declined to handle this problem, on the ground that the U.N. Charter forbids it to "intervene in matters which are essentially within the domestic jurisdiction of any state" unless peace is in jeopardy, there were violent demonstrations on the streets of Tunis and Casablanca. The problem was by no means solved; its solution was merely delayed. In the primitive crown colony of Kenya, on Africa's east coast, Mau Mau terrorists sparked a wave of violence that caused alarm in London and led to strong-arm repressive measures, such as flying in military reinforcements, sending a cruiser to the trouble spot, making numerous arrests, suppressing schools, confiscating livestock, and shooting some of the most persistent terrorists. All this caused the trouble to subside, but it was in no sense a means of ending it. In South Africa, Premier Daniel F. Malan's policy of rigid racial segregation has led to large-scale terror and bloodshed,

and the end is not yet in sight. Segregation is bad enough in the United States, but in South Africa it has become perhaps the most acute problem on the continent. There is, indeed, something rotten in restive Africa, and colonialism, exploitation, and white supremacy are at the core of it. Nothing could be more naive than to lay the trouble at the doorstep of communism. It does not belong there, even though the Communists may be counted on to capitalize on it. Rumbblings in Africa clearly are the rumbblings of revolution, and revolution must not always be identified with communism. Let France and Britain and Premier Malan's Government speedily inaugurate social, economic, and political reforms in sufficient number and effectiveness as to remove the causes of the present unrest, and communism will not have a ghost of a chance in the troubled areas. Declaring that "the illness in Kenya is deep-seated, and that time, patience and courage will be needed to effect a cure," the *New York Herald Tribune* added this pertinent comment: "The occasionally spectacular raids conducted by the Kenya police and British troops . . . may be necessary to restore some temporary order, but some measures more permanently effective are badly needed. The government's long-range planning is understood to include improvements for Africans in housing and land, a rise in the scale of wages and an increase in Civil Service opportunities. On the success of such measures as these the stability of East Africa must ultimately depend." And that goes for all the other areas of trouble on a restive continent.

United Nations' Role In Peace and in War

ONE OF THE ironies of history is the turn of events which caused the United Nations, the world's liveliest hope for a just and lasting peace, to become embroiled in the stubborn and persistent Korean war. This is especially true in view of the completion of the U.N. permanent headquarters in New York—an occasion which was celebrated with but little more enthusiasm than the opening of a new baseball park or football stadium. The United Nations, whose member states in June, 1945, expressed their avowed purpose

"to save succeeding generations from the scourge of war . . . to reaffirm faith in fundamental human rights, in the dignity and worth of the human person . . . to practice tolerance and live together in peace with one another as good neighbors . . . to unite our strength to maintain international peace and security," was itself at war and finding the going hard and indecisive. Meanwhile, with news of a seesaw war and abortive truce talks capturing the headlines day after day, very little was written or said about the vast amount of work the U.N. was doing in carrying out its economic aims. Somehow, teaching Indian farmers how to grow better crops, guiding Honduran specialists in surveying their country's economic possibilities, making it possible for Arab children to go to school, spreading D.D.T. and fighting tropical diseases in Africa, and supplying milk for undernourished children in the Belgian Congo, did not capture the interests of the world as did the slaughter in Korea. "In countries throughout the world," comments *The New York Times*, "such agencies as the Food and Agriculture Organization, the International Bank for Reconstruction and Development, the United Nations International Children's Emergency Fund, UNESCO and others have already pushed the clock forward so that thousands are now living who would have perished from disease or hunger without their work, while still other thousands are living happier lives." Exactly so—and all the more reason why the present predicament of the U.N. in Korea is so ironical.

On Conquering Man's Last Enemy—Himself

IT WAS not without reason that the American Public Health Association, at its annual meeting in Cleveland, Ohio, last fall, presented to Dr. Brock Chisholm an Albert and Mary Lasker Foundation award. As director general of the United Nations World Health Organization, Dr. Chisholm, in the language of the citation, "inspired and organized the vast post-war international health campaign which has brought about a remarkable reduction in sickness and mortality throughout the world." Noteworthy has been his leadership in a global strategy for con-

quering malaria, which a few years ago was responsible for three million deaths a year. Noteworthy also is his deep humanity—his firm belief in the equality of all peoples and his desire for the day to come when men of all races can live together in brotherhood and peace. Indeed, he thinks that civilization cannot survive a third world war. Yet there is a race on between frustrated, bewildered man and global catastrophe. If man is to win the race, and save the world from catastrophe, he must press on toward mental and social health as he has pressed on toward physical health. He must conquer his last enemy—himself. How? Says Dr. Chisholm: "When we can live together in understanding and tolerance and compassion and in the hope that we may be able—enough of us—to love our neighbor no matter what his race, religion, color of skin, ideology or economic or social group, we will no longer be found in the ranks of man's last enemy—himself."

Reports from Our Unofficial Ambassadors

ACCORDING to figures compiled by the Committee on Friendly Relations Among Foreign Students, New York, N.Y., more than thirty thousand students from other countries were enrolled in the institutions of higher education in the United States in 1951-1952. What do these students think and say about their experiences? In particular, what do they think of their fellow students and of their college communities? In order to obtain answers to these and other questions, the committee carries on a continuous opinion survey, the latest of which is reported in "The Unofficial Ambassadors, 1952." Students participating in the survey, studying in thirty-three states, were from the following areas: Asia, 70; Europe, 65; Middle East, 42; Latin America, 30; Africa and West Indies, 30; the Pacific Islands, 10; and Canada, 2. Asked to comment on their relationships with American students, many wrote in a highly complimentary manner. A boy from Greece wrote: "They have been very helpful since the first moments of my arrival at the university. . . . They behave as my own brothers." Said a Japanese girl of her dormitory friends: "We have more fun to-

gether every day. . . . I want to tell any foreign student coming to the U.S.A. that it is wonderful and that there is no need to worry." A boy from the Philippines said: "American students do not hesitate to give you a lift when you need one. Their . . . 'hello' and 'hi' are just plain, simple little words, but they certainly work wonders." Some of the comments, however, were not at all complimentary. A student from the Dutch West Indies declared: "Most difficult I find to adjust to the Rah-rah spirit. I do not particularly care for the innumerable secret and honor societies, pin and key decoration, and other forms of exhibitionism." Another opinion was: "American students all have the spirit of 'We Americans.' They love their country, but they generally seem to be very provincial." And another: "Here in this country students care more for pennant winners than for mature interest in furthering good relations or understanding cultural values." When it came to answering the question about their relationships with the community, some of the students were definitely critical. Racial discrimination shocked them greatly. A student from Africa put it this way: "One cannot be blind to the marvelous feats of engineering in this country; but as for human relations, America is a failure. At home, I read a lot about American democracy . . . and here I am today, facing segregation." A student from Uganda, who had been refused food in restaurants, wrote: "Mercilessly they send you away; and you go with hunger and your anger, not knowing what to do. Is this the land of brotherly love?" And a West Indian said: "It is paradoxical how a supposedly Christian nation can be so unchristian." Now, these are reports from our "unofficial ambassadors." What will they have to say about America and Americans when they return to their home countries? Will it be something that we should like to have said?

No Monopoly On Crime

TIMELY were the words of Mayor Vincent R. Impellitteri of New York in declaring recently that "no race, color, or religion" has a monopoly on crime. The mayor was speaking at the induction of more than eight hun-

dred recruits to the city's police department as a means of checking an upsurge in crime. "It is unfortunate," said Mr. Impellitteri, "that there are some criminals in all races. Let us not single out for criticism the Negro, Americans of Italian origin, Puerto Ricans, or Irish. It is unfortunate that we frequently hear reckless statements that seem to single out for public attention emphasis that a particular American of a certain racial background is responsible for crime, not only here in New York, but also throughout the country." Unfortunate, indeed, and more; it is grossly untrue. Crime springs from sources deeper than the pigmentation of a person's skin, or the texture of his hair, or the language he speaks, or the religion he embraces. It springs from poverty and discontent, from frustration and despair, from selfishness and greed, and from any number of the quirks and twists of circumstance in our complex civilization. From these forces no one is entirely free, and no racial or religious group is more subject to them than another.

What God Expects Of His Church

WHAT God expects of his church is succinctly and clearly stated in a pastoral letter issued by the House of Bishops of the Protestant Episcopal Church at the church's recent triennial general convention in Boston. "In our time," declared the bishops, "God expects at least two things of his church: that we shall discern the signs of the times and that we shall bear clear and loyal witness in our generation. These we have not always done." The first of these signs, according to the letter, is the need for unity, "both in the divided world and in the divided church." The second sign is the restlessness of millions who have counted for little in the past, but whose plight has become the "prime political reality of our time." Hence, it ill becomes us as Christians to be "insensitive to the ferment around us." That most Christians—Baptists and Disciples and Presbyterians, as well as Episcopalians—have failed in these particulars, there can be little argument. And, as the letter well says, "to the degree that we have failed, the world has dismissed us and our faith with a shrug. We are passed by

as irrelevant people, pleasant and well-meaning, whose God is optional, whose faith has no bearing, one way or the other, on the real structure and meaning of life; and the world has gone about its work as if it made no difference whether there was a God or not." That language is plain enough for any of us to understand, and its analysis of religion in our day is unassailable. In our failure to discern the signs of the times—that is, to enter into the life of the world in the areas of its deepest, most fundamental needs—and to bear a clear and loyal witness to Christ, the world has, indeed, dismissed both us and our faith with a shrug, and has gone on its way as if it made no difference whether there was a God or not. So the next time we feel inclined to utter lamentations regarding our materialistic, godless civilization, perhaps it would do us good to recall the bishops' statement about what God expects of his church.

As the Quakers See The Christian Faith

FROM the Friends World Conference, held at Oxford, England, last summer, on the completion of three hundred years of the life of the Quaker movement, there came a sig-

nificant statement on the nature of the Christian faith. This statement reads, in part: "The Christian faith, which we believe is the hope of our troubled world, is a revolutionary faith. It is rooted in inward experience, but, wherever it is genuine, it leads to radical changes in the ways in which men live and act. We rejoice in the movements, appearing in many parts of the world at once, which are inspired by the desire for social justice, equal rights for all races and the dignity of individual persons. These changes can neither be achieved nor prevented by war." It is such insights and pronouncements as that—insights and pronouncements which find expression in action—that caused J. Paul Williams to say in his recent stimulating book, *What Americans Believe and How They Worship*: "Most Quakers have not been content merely to enjoy their religion; they have harnessed it to the task of alleviating the ills of society." That is to say, they are not content that religion shall be only an inward experience, however, authentic, or however satisfying. That experience must lead to radical changes in the ways in which men live and act. These two inseparable elements of genuine Christian faith and life are, indeed, revolutionary. They change both individuals and society.

An Obligation—Not an Option

WHEN the risen, exalted Christ said to his disciples, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations," he was giving them, not an option, which they could either accept or reject, but an obligation, acceptance of which was their solemn and sacred responsibility, whatever the cost to themselves. He was not saying that here is something that you may wish to do when you have time, or if you can get around to it, or if by chance it strikes your fancy. Rather, he was saying that here is a task that desperately needs to be done and must be done. This commission springs from the highest authority in heaven and on earth, and carrying it out is not an option, but the basic, bedrock obligation of every Christian.

Missionary service, then, is not optional. It is not something that a disciple of Christ may either accept or reject, depending on his likes or dislikes, or on his frame of mind at the time. To be Christian is by definition to be missionary. Accepting Christ as Savior and following him as Lord cannot conceivably be complete without participation in his program for making disciples of all nations. To the extent that any of us are nonmissionary or anti-missionary, to that extent we are non-Christian or anti-Christian. By the same laws of the universe and of life that make a circle round, and water wet, and fire hot, Christianity is missionary through and through.

So, being a Christian demands participation in Christ's redemptive program, which is no less an undertaking than making disciples

of all peoples of the world—the peoples of Latin America, of Asia, of Africa, of Europe, and, yes, of the United States of America. We must include everybody everywhere when we speak of the world. And we must include far more than nations and continents and hemispheres. The world is made up of men and machines, of institutions and ideologies, of life in its many forms and with its varied interests and concerns. To bring the entire world to the feet of Christ—the world of human relations no less than the world of geography—is the obligation of all who profess to be followers of Christ.

■

Yet, because of some strange perversity of the human mind, its easy forgetfulness, its tendency to languor, its preoccupation with things, its facility for letting weighty obligations go by default, these basic principles of Christian missions must be spelled out over and over again. As missionary interest begins to decline, as it has done time and again during the nineteen hundred years since Christ gave his disciples the Great Commission, someone has to state once more that the obligation of Christians is to make disciples of all nations.

We are in such a period now, and from the meeting of the International Missionary Council at Willingen, Germany, last summer, we have these clear, unequivocal words:

We who have been chosen in Christ, reconciled to God through Him, made members of His Body, sharers in His Spirit, and heirs through Hope of His Kingdom, are by these very facts committed to full participation in His redeeming mission. There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world-mission. "As the Father hath sent me, even so send I you."

Consider the language of this statement. By the "very facts" of personal redemption through Christ, the Christian is "committed to full participation" in Christ's redemptive mission. Indeed, there is "no participation in Christ without participation in His mission to the world." In other words, for the Christian—must we say the "true" or "genuine" Christian?—the missionary obligation is unavoidable, inescapable. One cannot be Christian and non-Christian at the same time. To be

committed to Christ is to be committed to his redemptive mission.

The Willingen statement goes on to say that this missionary obligation extends "to the ends of the earth, to all nations, and to the end of time." It declares the church is sent "to every inhabited area of the world"; "to every social, political and religious community of mankind"; and that it is sent "to proclaim Christ's reign in every moment and every situation." Hence the church is "compelled by the terms of its charter not merely to build up its life where it is and as it is, but also to go forth to the ends of the earth, to all nations, and to the completion of time." There is no honest way of getting around that obligation.

But what does the missionary obligation mean in terms of a single human life—your own life, or the life of your son or daughter, or the life of a neighbor or friend? There is a sense in which it means the same for everybody. The missionary obligation is the obligation of all Christians, and all must share in discharging it. But there is a sense in which it means different things to different people. For some it may mean leaving home and friends and going as missionaries to Japan, or the Philippines, or Thailand, or Burma, or India, or the Belgian Congo. To others, it may mean remaining in the homeland, but supporting with their means, their interests, and their prayers, those who go to mission lands in their stead. It takes both those who go and those who stay to do the work, and it is all missionary service.

■

Sunday, March 15, is Missionary Recruitment Sunday in the churches of the American Baptist Convention. It will be a time of deep heart-searching and earnest prayer for God's guidance. It may be that the call to missionary service will come to a young man, a young woman, in your church. It may come to your own son or daughter. It may come to you. And if it does? Then those words from the Willingen statement would seem to be inescapable: "The call to missionary service may come to any believer in any church anywhere in the world. If and when that call comes he is bound to leave land and kindred, and go out to do *that* missionary job." Are we ready for the call?

Needed—100 New Missionaries!

Among the requirements are top-notch character, thorough training, unreserved commitment to the task, and a capacity for hard work

By WILLIAM W. PARKINSON

IF OUR Foreign Mission Societies operated as government agencies, they would now draft for overseas service more than a hundred of our best Baptist youth, each screened carefully for special aptitudes and talents. They would probably proceed by selecting the thousand in our denomination with the best record of study and achievement, and creaming off the top for appointment.

The procedure of these societies, however, is a denomination-wide appeal for new missionaries, with March 15 designated as Missionary Recruitment Sunday. Materials have gone to each pastor, requesting that the need for new missionaries be made the subject of a morning service and of other meetings, both for young people and for adults. It is vitally important that pastors and church workers shall understand and that they shall give it their best in thought and effort.

Adequate briefing is essential if the appeal is to be made intelligently and without kick-backs. What are the facts? Why do we need missionaries? Who is needed for what? Where are the needs greatest? What are the requirements for missionary service?

WHY MISSIONARIES ARE NEEDED

The close of the Second World War found our missionary staff at its lowest point numerically in half a century. There were reasons for this shortage. The depression had all but put a stop to appointments in the early thirties. A decade was then spent trying to hold down losses. Those were years of rearguard action and of a running fight against retrenchments. The Second World War followed, without giving missions time to catch a breath in staff building. Overnight we were at war with one of the countries to which we had been sending missionaries. Other mission fields were quickly overrun or cut off. Missionaries were

isolated, interned, killed. Property losses soared into millions. This was a missionary nightmare without parallel in modern Christian history.

Missionaries came home from Japan on the *Gripsholm*, flew the hump out of China, walked jungle trails out of Burma, and were repatriated from the Philippines, but it was a thin line that reformed for active service when the war ended. Death, ill health, and retirements had taken a heavy toll.

This last cause of staff reduction did not change with the end of the war. By that time our missionary force was made up mainly of veterans appointed in the twenties or earlier. In 1941, for example, the average age of men missionaries in Japan was fifty-five. The following decade brought a heavy percentage of retirements, so that at present there is only one man in the Japan Mission who served there before the war. With the exception of one or two transfers from China, the rest are in their first term of service. Other fields have not had this rapid turnover, but the large number of missionaries reaching retirement year by year has resulted in continued staff reductions at a rate outnumbering appointments, even in the postwar years.

How could this have happened? Why were the gaps not filled? There were two dominant reasons. First, the training of youth had been for years geared to military purposes. College and seminary classes were small. Many students, particularly doctors, were under obligation to serve in the armed forces upon graduation. So the supply of missionary personnel was greatly limited. The second cause was even more serious. There was no denomination-wide realization of the need for missionary recruits. For a generation the emphasis had been upon the need for money and the inability of the Foreign Societies, for

money reasons, to send out all the recruits seeking appointment. This condition seemed chronic. It was almost accepted as normal. In fact, the first reaction the societies received to their appeal for missionaries was in money terms: "So the Foreign Societies have more money than they can use!"

That was, of course, nonsense. It overlooked the care with which money for new missionaries was being held. Such budget items as unrebuilt churches and poorly equipped schools could have absorbed available funds overnight, and yet it was in face of these heavy unmet demands that funds were set aside in each budget for new missionaries. Without a minimum staff, gains would be forfeited and opportunities soon lost.

DISCOVERING NEW MISSIONARIES

In this situation the source of supply must receive attention, and the main source is, as always, the church. Some missionaries are recruited after their training is complete, but candidate records show that the majority make their basic decision at high-school age. For ministers and teachers, that means about ten years before sailing; for doctors, it means about fifteen years.

Once this fact is fully faced, some principles and responsibilities begin to emerge. If young people of high-school age make decisions for missionary service, then what church leaders are close to them? Who channels information to them? Who can help expose them to desirable influences and personalities? Undoubtedly, the key persons are pastors, Sunday school teachers, youth leaders, summer camp directors, and parents. They are the first-line recruiting agencies of our societies.

Yet, because the years of decision reach on into college, it is important to have the right help at that level, too. In college, idealism should grow into purpose, and interest into a life plan. In college years a mission purpose usually either dies or grows into full bloom, but in most cases the seed first takes root when the candidate is in the church back home.

How, then, can recruiting be done? A big part of it must take place in the church, in a continuous, year-by-year program. Each church can help recruit foreign missionaries in many ways, including the following: (1)



As Army chaplain in the Pacific area, Maxwell Chance saw appalling needs. He and Dorothy are now missionaries, stationed at Jorhat, Assam



Emily E. Satterberg, R.N., gives an anesthetic in our hospital operating room at Sona Bata, Belgian Congo

by missionary sermons and the frequent use of illustrations from mission fields in other sermons; (2) by the use of specially invited missionary speakers in the pulpit and with various church groups; (3) by selecting and circulating among the young people good missionary biographies and other missionary literature; (4) by encouraging subscriptions for *MISSIONS* and the *Crusader*; (5) by encouraging young people to attend summer conferences and camps where they can hear and meet missionaries; (6) by listing periodically on church bulletin boards and in church calendars specific missionary needs and opportunities calling for well-qualified men and women; (7) by counseling with interested young people concerning educational requirements and other qualifications needed in missionary service; (8) by helping young people committed to missionary service get the college and special training needed; (9) by helping parents to see the greatness of missionary service as a lifework for their own children and to lend encouragement to the idea in their own family circles; (10) by encouraging both parents and young people to attend the annual meeting of the American Baptist Convention, where consecrated people, previously appointed, are commissioned to missionary service.

WHO IS NEEDED? WHAT TRAINING?

Evangelists. Twenty-five men and nine women are needed for general evangelistic work, which includes aiding in the development and expansion of the younger churches, the training of leaders, the creation of programs for women and youth, and evangelistic outreach. College and seminary degrees required.

Nurses. Twelve nurses are needed in a varied medical program. In some instances the work is connected with hospitals and nursing-training schools, and in others with district public-health programs. College degrees in nursing or the equivalent desired. In some instances, training and experience in public health or administration can be substituted for college work. All need some seminary preparation. In Burma, four nurse evangelists with full seminary degrees are wanted.

Doctors. Six men and two women doctors are in urgent demand for overseas hospitals;

many for places otherwise without modern medical service. Should have degrees from Class A medical schools, internship, residency, and short seminary course.

Educators. Fourteen men and fourteen women for elementary and secondary schools. One man for college teaching, two men for seminary teaching. Must have education in keeping with recognized standards in their field. Seminary work desirable.

Agriculturalists. Five are needed for work in Burma, the Philippines, and Thailand. Need degrees in general agriculture and seminary study. Agriculturalists without graduate degrees will be expected to do advanced work during first furlough.

Treasurers. Four men with accounting and business training.

Youth Workers. Two. Open to single men on short-term basis, one to work with church youth and one with students. Must be at least college graduates and have had experience in youth work in America.

Builder. To plan and direct building work in the Belgian Congo.

Technical Man. For vocational and technical school work.

Secondary-School Teachers. For American school in South India.

Religious Education. One man and two women for area program in religious education. Must have seminary degrees.

Publication and Audio-Visual Specialist. For Burma.

EDUCATIONAL PERSPECTIVE

Under each type of work I have listed the training required. There are, in addition, some educational principles that each candidate needs to have in hand.

1. *Short cuts do not pay.* Take the college preparatory course in high school. Go to a fully accredited college. Take languages and stay on for a degree. Taking the college preparatory course in high school does not compel one to go on to college. It does make it possible if college suddenly looms desirable. Studying languages in college involves no obligation to do graduate study or to pursue further language work. It leaves the door open, and that can be decisive.

2. *Good preparation needs a broad base.* This is a second educational principle. Every

missionary must meet and work with a very wide variety of people, cope with a range of experiences met in few other occupations, and make adjustments for which there is no textbook. For these demands a missionary's preparation comes from the broad fields of learning and discipline—from history, literature, mathematics, psychology, the sciences, philosophy, sociology; from biographies; from nature; from athletics, gardening, conversation, campus meetings, youth gatherings; from worship, Bible reading, and prayer.

3. *Let yourself grow.* That statement may sound trite, but it is an important part of training. The missionary movement produces men and women of stature, both through the opportunities it presents and through the demands it makes upon its workers. The most successful missionaries did not begin as giants; they grew in missionary service.

WHAT MAKES A MISSIONARY?

Successful missionaries are of too many types to be catalogued. Nevertheless, several characteristics mark the effective missionary. Although no one has all of them in full, each missionary should score well right down the line in the following: (1) A sense of commitment that keeps one facing to the job. (2) A deep Christian faith that outrides difficulties and disappointments. (3) A joy in Christ which is outgoing and shared with associates. (4) Ability to learn a language. Nine-tenths of this "ability" may be the willingness to work hard enough to learn one. (5) Capacity to get along well with fellow workers, both missionary and national. This cannot be accomplished by much trying. It is compounded of the many ingredients that go into the well-developed person. (6) A willingness to work hard and ability to keep working at a steady pace. (7) Imagination. The work is not always marked out. Part of the job is seeing what needs to be done and how to do it. (8) A largeness of outlook, both toward the work of the Christian gospel and toward life. (9) Willingness to work through others. The job today is largely done by making someone else a leader. (10) An appreciation of individual worth. Effective missionaries have exemplified this in character, in personal dignity, in scholarship and effort, and in seeing in others what they can become as children of God.



Mrs. Chester J. Jump gives a reading lesson to an illiterate girl, one of many, at Vanga, Belgian Congo



A new missionary is needed to care for this thriving new church in Assam. There are many others like it



Rev. and Mrs. R. G. Beers, of Gauhati, Assam, discuss plans for youth work with capable Assamese leaders

Great Is the Need Everywhere

Great though man's material needs are in many areas of the world, his deepest need is spiritual—newness of life that only Christ can give

By JESSE R. WILSON

IT MAY SEEM to some an oversimplification to affirm that the world has only one need—the need for Jesus Christ, in whose face shone the light of the knowledge of the glory of God. But that is what we Christians believe. It is our deepest conviction that having Christ we have all else beside, and lacking him all else beside is of no essential or lasting worth.

But how can this need, the world's need of Jesus Christ, be set forth? It would be easy enough to write of the need of food and clothing, of shelter and medicine. That need is obvious and tangible. Moreover, it is so staggering that any sensitive soul looking out upon it experiences the "nightmare of other people's poverty." No Christian dare ignore it, at the peril of stultifying his own soul. Indeed, one of the main differences between a real Christian and a non-Christian is the difference between *sympathy* and *apathy* in the presence of physical suffering and want—between feeling and no feeling, between loving concern and casual indifference. It was Christ who fed the hungry, comforted the sorrowing, healed the sick, and opened the eyes of the blind.

Hence it is that Christians, moving out across the world in all generations, have been in the vanguard of those who have fought poverty and disease and have tried to rescue the victims of these twin afflictions. And so it is with American Baptist missionaries today. In Japan, the Philippines, Burma, Thailand, India, and the Belgian Congo, they live in the midst of wretchedness and woe in order to comfort and heal. In so doing, they follow One who said that he came "not to be ministered unto but to minister."

MAN'S FUNDAMENTAL NEED

These missionaries know, however, that Jesus did more than give men bread, more

even than restore sight to the blind, or raise the physically dead back to life again. They know that he worked at the level of man's fundamental need—his need for God, for forgiveness and redemption at the hands of God, for fellowship with God, for freedom and security in the love of God.

When, therefore, missionaries talk about *need everywhere*, this is basically what they mean. This to them is the paramount need. With them, as with Jesus, a starved soul is more pathetic than a starved body, sin unforgiven is worse than pain, and alienation from the Heavenly Father is worse than death. So Jesus came to tell all men, rich and poor alike, that they can not live by bread alone. He came to restore peace to the mind as well as health to the body. He came to reconcile, to redeem, and to set solitary souls within the circle of God's love. He came to make all men members of God's family, and to give them the glorious liberty of the sons of God.

Men everywhere need the gospel, because the gospel is something primary and elemental. It is no palliative for temporary relief, no poultice to apply only to symptoms, no barbiturate to deaden sensitivity to pain. It is rather something radically redemptive, something which makes one a new creature in a new universe. It is truth for bewildered minds, comfort for broken hearts, forgiveness for sin-sick souls, and power for enfeebled wills. It is joy and peace and hope. It is light and fullness of life, now and forever.

When, therefore, we talk about need everywhere, why should we ever talk about lesser needs to the exclusion of this fundamental need? Real missionaries never do. In their most routine tasks, in their humblest ministries—even to the giving of a cup of cold water—they live and serve and teach and preach in terms of the utterly forgiving and restoring grace of God. Their witness by life

and by word is to Jesus Christ, who is the Lord and Life-giver for all mankind.

FIELDS WHITE UNTO HARVEST

When Dr. John C. Slemph, new editor of *MISSIONS*, visited the foreign-mission fields of American Baptists he saw many evidences of this great universal need for Christ. He saw the lesser needs, too, and portrayed some of them in the series of seven articles which appeared in *MISSIONS* during the past year. His heart was moved with compassion when he saw the impoverished people in the war-devastated areas of Japan and the Philippines. He suffered when he saw the pinched faces of thousands in the famine areas of South India. He almost recoiled when he came near the diseased bodies that crowd our mission hospitals in the Congo.

The editor saw also the missionaries trying to meet some of these lesser needs in classroom and laboratory, in leper colony and orphanage, in hospital and roadside clinic, in rural institute and Christian center, in famine relief and health crusade. The missionary is not one who seeks equanimity within the world, but one who seeks to transform the world—to make it a better place in which to live. And his record of achievement is great beyond our telling.

But underneath these lesser needs and the efforts to meet them, the editor's discerning eyes saw everywhere evidences of the one great universal need for God. In Japan he saw a great people confused and suffering in the aftermath of defeat in war, but still clinging for the most part to the gods of Shinto. In the Philippines, he saw a people embracing a new political freedom, but not yet spiritually free. In India and Burma, he saw millions still in bondage to a fatalistic hopelessness founded on the false faiths of Buddhism and Hinduism. In the Belgian Congo, he saw darkness, superstition, and fear engendered by animism. He saw, in all of these lands, that to leave people to their old religions is to leave them to their poverty and disease. He saw that a new and better life is impossible without a new and better faith. And, to confirm his insight, he saw, like lovely lotus flowers in a miasmatic swamp, radiant men and women who had been redeemed by the grace and power of God in Christ.

We must say, then, that the spiritual quickening that is taking place among these peoples is nothing less than the outworking of God's eternal purpose; for no one can read the Bible intelligently without discerning that the history there set forth is the history, not so much of creation, as of redemption. It is the story of what God has done for man and his salvation. It is not a treatise on God, but a revelation of God in the mighty acts of his redeeming love.

ESSENTIAL MISSIONARY TASK

The essential missionary task, therefore, is a faithful proclamation of the gospel; for in that proclamation the world will discover at one and the same time both its tragedy and its triumph, both its doom and its deliverance, both its sin and its salvation. Nothing is more revolutionary than this kind of good news, and nothing is more radical than the change it produces in the lives of all who humbly receive it. Moreover, men in whose lives the deepest of all needs is met soon find themselves in the way of meeting their own lesser needs and of helping others to meet theirs.

If this is a true setting forth of man's universal need and of the essential missionary task in meeting that need, the call for missionary volunteers is inherent in it. The kind of missionaries required is also made clear: men and women filled with the compassion of Christ, who can never be indifferent to any human need; men and women who want to be high priests unto God in the things that pertain to Christ and his redemptive grace; men and women who are not ashamed to be called bond slaves of Jesus Christ; men and women who believe that the church of Christ, human though it is in some of its aspects, is the Body of Christ and the channel of his grace; men and women who believe that, in spite of temporary defeats, ultimate victory belongs to God; men and women who can gladly, humbly, and sincerely say:

Come ill, come well, the cross, the crown,
The rainbow or the thunder—
I fling my soul and body down
For God to plough them under.

Only by such people will the deep wound of the world be healed and its fundamental need met.

Forward for Christ in Fairbanks

Dr. Lincoln B. Wadsworth rode recently with Rev. and Mrs. Rodger Stewart and their two-year-old son, Mark, over the Alcan Highway to Fairbanks, Alaska, newest field of the American Baptist Home Mission Society. While they rode together they shared impressions of the trip and plans for opening the new field

I

Journey to Alaska

By LINCOLN B. WADSWORTH

HE CAN preach a good sermon, or sweep a good floor," was the passing remark of a faculty member of the Berkeley Baptist Divinity School to suggest the versatility of Rev. Rodger Stewart, our first missionary in our new mission field at Fairbanks, Alaska.

It was 7:30 A. M., and the calendar said October 21, 1952, when the Stewarts and I climbed into their new Ford, equipped with sturdy six-ply tires, to begin the long ride from Seattle to Fairbanks over the rough Alcan Highway. Already the car had 4,600 miles on the speedometer. Rodger had been busy at work for the Washington Baptist Convention in the field of church extension while he waited for the starting day to arrive.

The first day was over familiar highways, across the state of Washington. We drank in the splendor of the Wenatches Mountains and the majesty of the Columbia River Basin, with its fertile farm lands so recently watered by the new irrigation project. In Spokane, we stopped briefly at the home of Rev. and Mrs. Glenn Chandler, of the Immanuel Baptist Church. The Chandlers were missionaries at Kodiak, Alaska, until three years ago, when poor health brought them home. Soon the Stewarts and the Chandlers were comparing notes. The Chandlers still longed for Alaska. Mrs. Chandler, with her enthusiasm, stirred the hearts of the Stewarts as she described the beauties and challenges of the land in the far north.

Evening of the first day found us well toward the Canadian border. The mountains,

with their long shadows, and the bright yellow tints of the aspen trees mingled with the deep green of the pines, were a breath-taking sight long to be remembered. A herd of sheep grazing by the roadside, with bells tinkling from their necks; the quiet ponds of water here and there; buffalo grazing in a near-by field—all combined to give us the sense of the peace that pervades the frozen north.

As we rested and relaxed we chatted about the history of our new venture in Fairbanks. It had all started in August, 1951, when Robert Slater, of Island Homes, Inc., had written Dr. I. George Nace, of the National Council of Churches in New York. Mr. Slater explained that his firm had planned to build 350 homes on Bentley Island in Fairbanks. They wanted it to be a fully planned community of modern ranch-style homes, with broad lawns, paved streets, a park, a playground, a shopping center, and high-caliber citizenry. Most of all, they wanted one church that would serve the entire community. Mr. Slater was asking that this field be assigned to some denomination.

This invitation was studied, and in December, 1951, the Bentley Island field was assigned to the American Baptists. Conference followed with Mr. Slater in his Seattle office. There was much correspondence and planning. Finally, we received the allocation of a site for the church at a strategic spot in the community, where everyone would pass it as he entered or left Bentley Island. Island Homes, Inc., made a gift of three lots as a site for the church and agreed to build the parsonage-chapel at slightly above cost. The basement-chapel seating eighty people was to be used for the first year or two, until the church itself was completed.

As we sat and talked that first night, I became better acquainted with the Stewarts.

Rodger, in his mid-thirties, born in Colorado, worked in industry for several years after high-school graduation. In 1941, he felt the call to full-time Christian service. Uncle Sam called, too, however, and during the next four years he served in England, Africa, Italy, and France. Then came years of preparation at Ottawa University and Berkeley Baptist Divinity School. Rodger married Fern Parmelee in 1948, and son Mark arrived in 1950. These dedicated people were conscious of God's leading from the beginning. They were very sure of it that first night of the trip as we said good-night and went to our rooms.

The second day brought us into Canada, where gasoline cost forty-seven to sixty-three cents a gallon and a dollar was worth ninety-five cents. The road became more bumpy; the mountain scenery was more exciting; the peaks were higher; the Ford labored a bit more as we rapidly gained altitude. The dust of sawmills and of cement and lime factories indicated something of the busy activity of this part of Canada. Canada has its population expansion areas, too. From Calgary to Edmonton we saw nothing but expansion and bustling activity. Everywhere new building was in evidence. Wealth from wheat, oil, and minerals supplied the stimulus for this unprecedented growth. We secured the last rooms available at LaCombe on the second evening. Such is bustling life in western Canada.

Each morning we scraped frost, ice, or snow from the windshield of the car as a prelude to the day's journey. As we left Edmonton we noted that we were now actually on the old portion of the Alaskan Highway. Soon we left the inferior blacktop and were on dusty gravel. We knew well in advance the location of approaching cars and trucks: we could see their dust for miles before they came into sight! The farther north we went, however, the less frequent were those approaching clouds of dust. We came to long for them to appear, to break the solitary loneliness of the vast stretches. Here and there we began to see "victims" of the road—tires being changed or engines being repaired. Occasionally we caught sight of the charred ruins of a tractor-trailer that had veered off the road and burned. They lay in the ditch as grim reminders of the perils of the high-

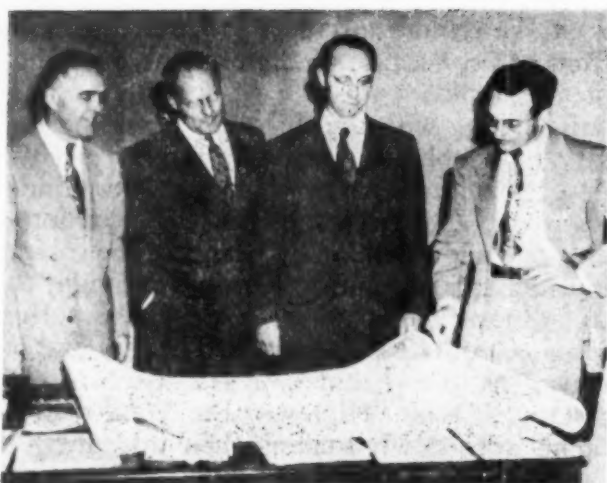
way. We seldom attempted to pass a car in front of us, because of the extreme dust and poor visibility.

Beginning with the third day it was necessary to telephone ahead for motel reservations. Sometimes we tried several before finding a vacancy. We were reasonably comfortable one night with an oil heater in the cabin, but had to journey through the cold night to the distant bath house to wash away the grime of our day's journey. The hot water caused us to feel that even out there on the distant Alaskan Highway the comforts of home were slowly making their advent.

On the fourth day we reached the sign which read: "Mile Zero." Beside it was a sign which read: "Fairbanks 1,523 Miles." We were in Dawson Creek—the end of the railroad and the *real* beginning of the *real* Alcan Highway. This is truly the "jumping-off place." The following day, we had occasion to realize the seriousness of this truth. Mark developed a rather serious cold. We stopped at a motel and inquired of the woman in charge where the nearest doctor might be found. She stared knowingly at us and said, "He's 462 miles behind you—at Dawson Creek." Then she quickly applied some of her home remedies, and Mark was quite recovered the following morning.

As we journeyed northward the sun appeared only a slight distance over the horizon during the whole day. Driving became difficult when, going around the numerous curves, we headed into the sun's glare. Temperatures began to hover around zero, and just above zero by the end of the fifth day. In spite of the bright reflection of the sun on the snow, we experienced little warmth from it. The days were short. The moon shone brightly over the snow-covered mountains at 4:30 P. M., Yukon time. At times we seemed to be going southward into the sun for great distances, but always we resumed the journey northward and westward when the inevitable curve loomed ahead.

As we approached the last day of driving, excitement mounted. Only 430 miles to Fairbanks! The sign indicated that we would actually be in Alaska in another 120 miles! We drove the first seventy-five miles before stopping for breakfast: so eager were we to get to Fairbanks! We gave a lift to two men



Rodger Stewart and L. B. Wadsworth (center) study building plans with officials of Island Homes, Inc.



Rev. and Mrs. Rodger Stewart and son Mark as they were ready to start from Seattle for Fairbanks home



Photographs by L. B. Wadsworth

Lincoln B. Wadsworth poses with the Stewarts before beginning the long and adventurous journey to Alaska

with a can of gasoline; they had failed to "fill up," and their car was stalled fifteen miles up the highway. At Mile 1,221 we went through Canadian customs and then traveled another ninety-eight miles to Tok Junction before arriving at the United States customs.

As we approached Fairbanks, the highway became blacktop and showed considerable improvement. However, it was coated heavily with snow and ice. Travel was slow and precarious. Winter had set in. As we approached the city, we noticed airfields in all directions. Their lights shone through the darkness in friendly greeting. Military posts were lined with bunkers. The highway became clogged with workers and military personnel going to and from these various bases.

As we neared our destination we were in the midst of numerous "shanty suburbs." How desolate they were in the early evening! Then we went through the motel towns and the trailer camps. Alaskan towns have their used-car lots, too, with the "greatest bargains on earth"! Finally, we were in the center of town. Except for the generally shabby condition of the buildings, Fairbanks is like any other city back in the States. So we thought, until we checked in at the Nordale Hotel!

We had telephoned ahead for reservations. The friendly desk clerk offered the Stewart family a room "modestly priced"—at \$18 a night! Finally, after much discussion, they secured one for a much more reasonable rate. That was their introduction to Alaska. Lettuce was 49 cents a pound; meat was \$2.45 a pound; a snack-meal cost \$2.50 a person. It was all a part of the picture of the mad rush of people from the States who have gone to Alaska to get rich quickly, so that they may return home and live comfortably.

As soon as we were settled in the hotel, we contacted the office manager of Island Homes, Inc. We wanted to know how our parsonage-chapel was progressing. To our relief, he reported that the concrete basement had been poured. (We had feared that the weather might have been too severe.) The pre-fabricated parsonage-chapel was enroute from Seattle. It had been placed on the boat, along with the Stewarts' furniture and equipment the day before we left Seattle by car.

The following morning we went to Bentley Island to see for the first time the site of

our new American Baptist church and parsonage, and to look over the area where our missionary family would do their work. A new bridge was being erected over the Chena River to the island. We had to take a longer route. On the way we saw the huge signs advertising homes on the island: for sale at \$19,500 to \$24,000. Other billboards announced paved streets and sidewalks; ninety homes were ready for occupancy; another seventy would be ready within two weeks. Our missionary family had arrived just in time to be on hand to welcome the first families as they moved in. As we came to the site of our parsonage-chapel, a powerful crane was lifting the large wooden forms from the concrete basement walls. They looked sturdy and solid. The house, built in sections in Seattle, would require only a few days to assemble and place on the foundation. If only it would arrive! In the meantime, the Stewarts were to occupy one of the other homes in the neighborhood. Such was the courtesy and generosity of Mr. Slater and Island Homes, Inc.

During the second night in Fairbanks, we attended evangelistic services at the First Baptist Church (Southern) in another part of the city. This congregation had grown from 26 to 450 members in six and one-half years; 250 of them had come by baptism. The pastor and people were extremely cordial in their welcome to us as American Baptists coming to begin our work in Fairbanks. Several told us of the American Baptists living in Fairbanks. We went home feeling there was work to be done.

On October 29, I left Fairbanks by air. There were many last-minute details: selecting the three-bedroom house in which the Stewarts would live until the parsonage-chapel was completed; arranging for fuel oil for heating and propane-gas for cooking; submitting to the local press news releases concerning the arrival of the Stewarts and the opening of the American Baptist work; and countless other local arrangements. Word came from the airlines that the plane was fogged-in at Anchorage. After a few hours' delay, the plane came and soon unloaded its express and mail cargo. Then more mail and express (including five muskrats and two polar bear cubs) was loaded. At last the



Here is where Alaska begins. From this point on, the journey becomes increasingly exciting and perilous



At Mile 1215, in Yukon Territory, is the beginning of a veritable winter wonderland, bleak and cold



This is Slater Avenue, Bentley Island, Fairbanks, Alaska, where the busy Stewarts are hard at work

twelve passengers were received, and soon the plane and I were above the fleecy clouds. Our missionary family was below, wishing me god-speed and praying for God's guidance in their next steps.

"He can preach a good sermon, or sweep a good floor." He is God's man, pioneering in the northland.

2

Preparing to Begin

By RODGER STEWART

AS WE drove slowly back to the city, it seemed that we had lost all contact with the States. Lincoln Wadsworth was gone. The heavy traffic of trucks, buses, and modern cars soon snarled into a traffic jam on the one icy main highway into Fairbanks. Soon the melancholy feeling was gone, and we were waiting impatiently for the line to move, just as we had done back in Seattle. This was home, and we were very much a part of it.

There were daily trips to Bentley Island to check progress on the new parsonage-chapel, as well as to see when we might move from the hotel room into our temporary home. This, too, was just like life back in the States! The ninety houses, including our temporary home, were ready for occupancy—except that they had no sewer connections and no electricity!

The boat arrived with the many pieces of furniture, but they had to be placed in temporary storage, waiting for the electricity to operate the furnace to heat the house. This delay called for the patience of a missionary! But we soon became adjusted to crowded living in one room. I made daily visits in the city and community in search of prospective church members. I contacted fellow pastors and made myself generally known in town.

Finally, the day arrived for moving into the temporary home. The furniture was unpacked and put in place. But still the community sewage plant was not operating. Missionaries know how to meet such emergencies. We moved in, as did three other families, and thus life began on Bentley Island. The necessary parts for the sewage plant arrived within several days, and soon other families were moving into the other

homes ready for occupancy. The neighborhood was fast filling up with newcomers.

In the meantime the sections of the prefabricated parsonage-chapel came. Soon walls went up; rafters were put into place; roof sheeting went on, and then roofing. Then partitions were placed, and each day's inspection trip revealed that we were a step closer to our parsonage-chapel.

Soon I was knocking on doors, introducing myself as neighbor and as pastor of the Baptist church. I discovered families of many denominations, and some with no church affiliation at all. All were surprised and pleased to find a pastor in their midst, and one so soon on their doorsteps to welcome them.

All is not work and toil for missionaries. There is much of God's beauty to behold in and around Fairbanks. There are drives into the country, sunsets from the campus of the University of Alaska, Eskimo dog teams pulling their sleds, full moons on the snow, and the lights of downtown Fairbanks across the river as seen from the parsonage window. The sun never seems to get more than a foot above the horizon during winter; but it makes up for its short ride through the sky by the beautiful mixing of colors at sunset.

It is always pleasant to stop in at the hotel lobby and observe the old-timers as they meet friends whom they have not seen for many months. Their reminiscing makes thrilling listening. One is impressed by their courtesy, which bespeaks a friendship strong and true. Then, there is always fellowship with one's co-workers in the Christian cause. For instance, there is young Neil Monroe, a Presbyterian pastor doing his internship in Fairbanks, who has one more year of graduate work ahead of him back in the States. He is energetic, earnest, filled with a zeal such as one seldom finds back in the States. The chairman of the city ministerial association, a Lutheran pastor, is cordial and friendly in his welcome to the new American Baptist leader and his family.

The sounds of hammers and saws fill the crisp air on Bentley Island. Men are building structures for the comfort of people. We are building, too! We are helping to build the kingdom of God on Bentley Island in Fairbanks, Alaska!

A Great Story to Tell

The century-old American Baptist Historical Society has rendered invaluable service in preserving the records of a great achievement

By WINTHROP S. HUDSON

ONE HUNDRED YEARS AGO, in 1853, the first paid fire department was organized in Cincinnati; New York city and the state of Ohio were inaugurating a system of free public schools; Antioch College was introducing daring innovations in the field of co-education; and the Baptists had slowly forged ahead to become the second largest American denomination.

In the midst of these varied events, John Mason Peck arrived at the annual meeting of the American Baptist Publication Society in Philadelphia with a resolution to propose, namely:

Resolved, That the interests of the Baptist denomination require the organization of a Historical Department in connection with the American Baptist Publication Society,

Resolved, That this Society hold a meeting tomorrow evening, at 7½ o'clock, for the purpose of organizing such a Department.

Thirty-six years earlier, Peck had gone West as a young missionary sent out by the Triennial Convention. The trip through the wilderness to St. Louis, with his wife and three small children, had taken 128 days of slow travel by wagon. Now, as he returned for the "May meetings" by train through a settled countryside dotted with churches, he realized the magnitude of the task that had been accomplished. It was a great story—a story that needed to be told, so that the achievements of the past might inspire greater achievements in the future. And so he had drafted and presented his resolution.

HISTORICAL SOCIETY ORGANIZED

The following evening, May 5, 1853, the American Baptist Historical Society was organized. A constitution was adopted and officers were elected. The preamble to the constitution set forth the society's purpose:

Whereas, It is a matter of grave and serious importance that a Central Depository should be established for the use of the Baptist Denomination of North America, to contain all such books, pamphlets, periodicals, statistical papers and manuscripts, as pertain to the history of the churches and other societies. . . .

And whereas, It is desirable from time to time to publish such antiquarian papers and documents as may elucidate our early history, the progress of our denominational principles, and the contests of truth with error:

Therefore, the American Baptist Publication Society do hereby organize and establish a Historical Department.

The department was actually a new society and so named; for the committee which had been appointed to draft a constitution had reported that "its objects would be best accomplished if there were a separate organization."

The constitution having been adopted, officers elected, and an address by John Mason Peck on "The Distinctive Principles of the Baptists" having been delivered, Horatio G. Jones, Jr., offered the following resolution:

Resolved, That the eminent labors of the early Baptists of this country, their self-sacrifices and their noble devotion to the cause of truth, and the important principles which have always distinguished the denomination, make it sacredly incumbent on us to associate for the preservation of all documents which can furnish to us and to posterity the fullest possible record of their sentiments, their sufferings, and their success.

He then referred to the noble exploits of heroism and faith which had characterized the early years of denominational life, and urged the importance of rescuing from oblivion "the history of the early fathers"—such men as Hezekiah Smith, of Haverhill, Mass.; James Manning, of Providence; John Gano, of New York; and Morgan Edwards, of Philadelphia, all of whom "were of high eminence in their day."

OUR BAPTIST HERITAGE

The founders of the American Baptist Historical Society clearly recognized that "any people not interested in their past are not likely to be much concerned over their future." A denomination to remain vigorous and strong needs, above all else, a consciousness of a great tradition relevant to the perennial problems of men which will give it a sense of mission in the world—a tradition which will answer the questions: What is our reason for existence? What do we have to perpetuate? When answers to these questions are lacking, or when they become vague and indefinite, morale ebbs, fervor declines, and the vitality of denominational life is lost. Without an awareness of the meaning and significance of its heritage, the inevitable tendency of any denomination is to divide, disintegrate, decline, and die.

Thus the vocation of the American Baptist Historical Society was spelled out by the facts of life themselves—to make Baptists aware of the common heritage which binds them together and gives meaning and purpose to their denominational existence. For one hundred years, the Historical Society in a variety of ways has sought to fulfill its vocation and to discharge its responsibility to the denomination.

The first act of the new society in 1853 was to establish a library or collection to "preserve all manuscripts, documents, and books relating to Baptist history." This, of course, was the indispensable first step, basic to all other activities and projects upon which the society might embark. For, if the source materials were lacking, the story of the denomination could never be told. The collection at first was housed in the rooms of the Publication Society in Philadelphia. Later it was transferred to the campus of Crozer Theological Seminary, where it still remains under the careful curatorship of Edward C. Starr.

In the present collection are many unique and priceless items. In its fire-proof cabinets are manuscript letters of Luther Rice, Adoniram Judson, Ann Hasseltine Judson, and John Mason Peck, to name only a few. There is the diary of David Jones, chaplain in the Revolutionary War, relating the story of his hazardous journey through early Ohio. There are record books of churches, association minutes,

publications and periodicals dating from the seventeenth century—many of them very rare, including an almost complete file of *The Morning Star*, the exceedingly important Free Will Baptist publication, the other copies of which have almost completely disappeared.

HISTORICAL RESEARCH

It was not enough to preserve the records; the story must be told; historical research must be stimulated and directed. This was the second item on the agenda of the founders of the Historical Society. At the second annual meeting in 1854, John Mason Peck was assigned the preparation of "The Memoirs of Rev. John Clark," the first man to preach the gospel west of the Mississippi, and "The Memoirs of Rev. J. B. Meachum," who had been the senior pastor of the African Baptist Church in St. Louis. John Russel, of Illinois, was asked to prepare "A Sketch of the Rise, Progress, and the Present Condition of Education Among the Baptists in Illinois and Missouri"; A. H. Dunlevy was to write a "History of the Baptists of the Miami Valley" in Ohio; and J. Newton Brown was to compose "An Historical Sketch Relative to the Residence of Hanserd Knollys in America." Said the annual report: "This is but a tithe of what we hope to effect through this organization."

Unfortunately, the Historical Society has never had more than meager support. Its accomplishments have been the result of voluntary efforts and the sacrificial expenditure of time and money by a devoted few. The task of assembling manuscripts, records, and books went forward. Occasionally sufficient funds were secured to issue important publications. The society survived the disaster of fire, and the task of creating one of the most valuable historical collections in the country was carried on. But the collection was never adequately housed, and sufficient funds were never available to catalogue it adequately so that full use could be made of its treasures.

During the years since 1853, Baptists have written many more chapters in their history—stories of their movement into the cities, of an expanding foreign-mission enterprise, of work with young people, of the impact of a changing intellectual climate, of new ventures in higher education. During these same years,

Baptists have moved forward to become the largest of the Protestant denominations in the United States, and they have been confronted by many new and perplexing problems. In the days ahead, Baptists will be ill-equipped to determine policy, formulate programs, and chart strategies unless they know where they have been, where they are, and where they are going. Before we can judge what to do and how to do it, Abraham Lincoln once observed, we must first of all know where we are and whither we are tending. It is this fact that makes the work of the Historical Society of such crucial importance.

BEGINNING SECOND CENTURY

As the American Baptist Historical Society enters its second century of service to the denomination, it is embarking upon an expanded program of service to augment its contribution to denominational life. *The Chronicle*, founded in 1938 as the quarterly publication of the society, continues under the able editorship of Reuben E. E. Harkness, dean of Baptist historians. A bibliography of all Baptist books and periodicals, listing the libraries where they may be found, has been compiled by the curator of the society, Edward C. Starr, and the first three volumes have already been published. A research committee is identifying the neglected areas of Baptist history, and hopes that important studies will soon be underway. The collection has been designated as the official archives of the denomination, and an increasing amount of correspondence and records is being deposited for safekeeping and cataloguing.

More efficient aids for churches, to help them tell the story of their own past and to celebrate their anniversaries, are being prepared. And the next items on the society's agenda are to secure more adequate housing and a publication fund. Records too often are allowed to gather dust, when from them can come the breath of life—creating enthusiasm, inspiring, guiding, and directing generations yet to come.

The success of the expanded program of the American Baptist Historical Society, by which it seeks to discharge its obligation to the future, is of course, dependent upon the earnest and prayerful support which it receives from Baptists everywhere.



A good catalogue makes easily accessible the many books and documents of valuable A.B.H.S. library



Photographs by Larry Fitzgerald

Curator Edward C. Starr examines an extremely valuable historical document kept in fireproof cabinet

A Friendly Invasion of American Schools

*Foreign students in our colleges and universities offer us
a wonderful opportunity for practicing world friendship*

By HELEN K. HUNT

AMERICANS are becoming so accustomed to foreign faces and costumes on our streets that they do not stare so much as they used to. Some, however, still wonder what all these strangers are doing here. Many of them are students who are here to learn the skills and techniques which their countries need so desperately. The more we learn about this great friendly invasion of our colleges and universities, the more we feel that America should give these students the very best that she has.

The word "invasion" is not an exaggeration. How many of us realize that during the academic year 1951-1952 we had almost 32,000 students here from 125 foreign countries? And that total does not include many groups brought from all over the world to observe special projects in the United States. Many of the students are sent by their home Governments as state scholars, and are, of course, carefully selected among many applicants. Many more come under special grants from our Government, to study the democratic process in various departments of life and work. Some are brought by Christian organizations for leadership training, and still others come on personal resources. A large number are post-graduate students. All are superior in ability, and will carry heavy responsibilities in their home countries.

LEARNING ABOUT AMERICA

How is it possible to exaggerate the influence they will exert, either for or against world peace and friendship? It is painful to remember that a Japanese student in the Far West some years ago, who became violently anti-American because of his unhappy experiences here, was Japan's foreign minister when Japan attacked Pearl Harbor. Some who come expect all of America to show the

same friendliness and fairness which they have felt in their Christian colleges at home. What must have been the disillusionment of the dark-skinned Christian student who could not secure a hotel room until he put on a turban decorated with the Moslem crescent? Still others, before arrival, have no other picture of America than that furnished by Hollywood.

Have we something better to offer? What is being done to help our guests find their way in a strange country?

Much is being done to help them, and in many centers various groups are working together to give our best, instead of our worst. The oldest organization of these is The Committee on Friendly Relations Among Foreign Students, which has its office at 291 Broadway, New York, N. Y. For forty years this interdenominational organization has been working with the universities, and also with the several church groups, the Y.M.C.A., the Y.W.C.A., and other groups that have shown interest.

ENTERING A STRANGE LAND

What does the C.F.R. do? First of all, its staff, together with well-trained volunteers, meets every student, coming by plane or ship, at any port of entry in the United States, if requested to meet them. The bravest among these students have anxieties about arriving alone in so huge and strange a country; and their parents back at home also are anxious. When these friendly helpers of the C.F.R. find the foreign students, they help them through customs and immigration regulations, take them to a place to stay, help them plan their trip on, see them off, and notify their university to meet them. Many of these students have told us later that being met by friendly folk made all the dif-



The New York Times

Capable, sympathetic foreign-student advisers give invaluable assistance to newcomers to our shores

ference in their first impressions of America. Everything—from cafeterias, escalators, revolving doors, to Pullmans—is new and difficult. Even a new kind of money must be learned. But just a little help and encouragement changes the picture. It makes a vast difference.

Volunteers must be carefully trained for this work, for it is not easy. Neither is it much fun to reach the airport at five in the morning, or to carry many pounds of literature to the dock to distribute to a large group landing together from Europe. But they are there, and the students write their worried families that they were met by friends here in hospitable America.

MORE THAN CLASSROOM KNOWLEDGE

C. F. R. feels that it is not enough for foreign students merely to learn the facts presented in the classroom. This great adventure in international friendship will be a failure unless our guests feel welcome in the community as a whole, not merely in the university. So, with the help and guidance of

C.F.R.'s program department, the churches, chambers of commerce, service clubs, and many other groups are uniting to give our guests a better understanding of what America really is.

More than anything else, these visitors miss their homes and families, and long to feel a part of a home here. Through the Christian Friendliness program, many Baptist families have cooperated with C.F.R. by sharing their homes with these lonely young people and have found that they themselves have, in turn, been enriched by the new friendships formed. All of us can do this, if our hearts are big enough and our interest in people encircles the globe.

YEAR-ROUND ACTIVITY

Throughout the year, C.F.R.'s work continues. The organization stands ready always to help foreign students who need special advice, who wish to go on one of its guided tours during a short vacation, or who need a summer job. Last summer, C. F. R., together with the National Council of Churches and the United Student Christian Council, made possible a conference of sixty Korean students who wanted to plan how to help their country when they finish their training here. No one church alone could have offered this unique service, but all the churches in the American Baptist Convention had a share in it, through their contributions to C.F.R.

Among these foreign students are some of our own Baptist young people from South America, Europe, India, Burma, China, Japan, and the Philippines. If we open our hearts and homes to them, as well as to the Christians belonging to other churches, we shall have a new feeling of fellowship with "the younger churches," even though we may not be able to travel around the world. If we enlarge our hearts still more, to welcome the Moslems, Hindus, and Buddhists from this student army, they may find it easier to understand the ideals and the teachings of Christianity.

This group of educated and cultured students among us offers a wonderful opportunity for world friendship. And the numbers are so great that every American of good will is needed to do his part.



Missions from My Pulpit

No. 3 in a Series

The global crisis of our times calls for unfaltering obedience to Christ's command to make disciples of all nations

By J. MAURICE TRIMMER

THE FAMILIAR IMPERATIVE of the Master, "Go . . . and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you," might be properly described as a sovereign directive to us from the exalted Ruler of the universe whom we acclaim as King of kings and Lord of lords. It constitutes the marching orders which the Captain of our salvation has issued to all his followers in every age.

Yet there are many Christians who, while accepting the Great Commission in principle, entertain serious doubts concerning our responsibility for carrying it out under the exceedingly difficult condition produced by the present global crisis. They point to the extremely disruptive forces operating in the world at this time—racial tension, economic disturbance, social upheaval, revolution, war. They insist that the danger to missionary personnel and the destruction of missionary property in certain areas of conflict make the enterprise, not only too costly, but also utterly futile.

"FOOTNOTING" THE GREAT COMMISSION

What they are actually doing by this attitude is "footnoting" the Great Commission. Bruce Curry has pointed out how we tend to reduce the Ten Commandments to insignificance and even to impotence by the process of footnoting. For example, the Sixth Commandment very definitely and explicitly declares, "Thou shalt not kill." By our general attitude and practice, however, we have ap-

ended several footnotes to that. Footnote No. 1 says, "Of course this does not prohibit the killing of enemies in war." Footnote No. 2 explains, "This does not prohibit the execution of criminals by capital punishment." Footnote No. 3 points out, "This does not prohibit killing in self-defense." You see, so many footnotes can be added by way of qualification that God's commandment, "Thou shalt not kill," is virtually invalidated and nullified.

In principle, many Christians do precisely the same thing with reference to the Great Commission. By their general attitude some would add as footnote No. 1, "Of course it is understood that we are not expected to go into all the world and preach the gospel to every creature until first we have evangelized all the people and thoroughly Christianized our own communities here in the United States."

The answer to that footnote is clear. Of course, we realize that the witness of Christians from the United States to people in overseas areas would be far more effective and exert much stronger influence if our own people were more nearly Christian in their practices. To improve this situation we promote local, state, and home missions. But to discontinue the foreign-mission enterprise until our own country is completely Christianized would mean the abandonment of the enterprise for generations to come.

UNIQUENESS OF CHRISTIANITY

By their attitude other Christians would add this second footnote to the Great Commission: "The command to go and make

disciples of all the nations does not apply to those parts of the world and those people who already have a reasonably good religion of their own." This footnote is based on the belief that Mohammedanism, Buddhism, Hinduism, and other religions are about as good as Christianity. Of course the emphatic Christian answer to the assertion that one religion is about as good as another is that unless Christ is absolutely unique and universally supreme, *the Way, the Truth, and the Life* for all men, then he is not individually supreme, *a way, a truth, and a life* for any man. When a thoughtful man of India asked Stanley Jones, "What does Christianity have that is lacking in the native religions of India?" Stanley Jones answered, "Jesus Christ. Only Christianity has him, and he makes all the difference in the world."

We Christians believe that God was in Christ reconciling, not just one race or nationality, but the world, unto himself. On the tremendous truth of that proposition is based our conviction that we must share the "good news" of the gospel of redemption and release with all people everywhere.

By their attitude still other Christians would add this third footnote to the Great Commission: "We must not preach the gospel to foreign peoples if it will involve the introduction of ideas that will disturb their native culture or disrupt the civilization to which they are accustomed, no matter how primitive or backward such might be."

There are two answers to that footnote. First, all cultures, including our own vaunted one, should be disturbed and changed by the gospel. Not one, even the most advanced, is perfect, and all stand in need of improvement. Second, we Americans are disturbing the culture of foreign peoples in numerous ways that often do more harm than good. We send them the most immoral pictures that Hollywood produces and thus contribute to the corruption of their characters. We send whole shiploads of American liquor and thus are guilty of debauching vast numbers in native populations. We send firearms and other munitions of war, which enable them to become more effective in killing one another.

Of course, we send various products of our commercial culture that are not injurious. Aggressive salesmen are going into all the

world carrying the products of American industry to every creature. Dr. John E. Skoglund, of the American Baptist Foreign Mission Society, reports that he found *Life* magazine and Coca-Cola signs in the most remote sections of Assam. So, if we send the material elements of our American civilization, certainly we are obligated to send the gospel of Jesus Christ.

IN A TIME OF CRISIS

But the footnote most frequently added just now to qualify the Great Commission is: "Christ's mandate to go and make disciples of all nations does not apply in times of critical emergency, when war, or revolution, or economic disorder, or social upheaval, is shaking the established structure in many areas to its very foundations. In a time like the present it is too difficult, too dangerous, and too expensive to carry on the foreign-mission enterprise. So we should declare a moratorium on it for the duration of the emergency."

The answer to that footnote is plainly evident to those who accept the sovereign authority of Jesus. He very definitely did not say, "Go when conditions are favorable"; nor, "Go when there are no dangers or difficulties"; nor, "Go when the missionary enterprise can be conducted without extremely heavy financial expenditures"; nor, "Go when the world is settled, calm, and peaceful." The Great Commission is absolute and unconditional. It is just as binding upon us now as at any other time in history. To wait for the present crisis to pass might mean the deferment of missionary endeavor for a considerable period of time.

It should be pointed out in this connection that Communists are conducting an aggressive campaign of going into all the world and preaching the "gospel" of communism to every creature. At a national celebration in Moscow some years ago thousands of boys and girls of the Communist youth movement, assembled in a great park, were addressed through loud speakers by leaders of the party from all over the world, who proclaimed the "missionary" triumphs of communism.

Certainly, Christians of this generation are challenged to develop and demonstrate an evangelistic and missionary fervor comparable to that of false and fanatical communism.

Among the Current Books

PREACHING FROM PROPHETIC BOOKS. By Andrew W. Blackwood. Abingdon-Cokesbury Press. \$2.50.

WELL-KNOWN doctrinal and practical texts from the writings of Amos, Hosea, Micah, Isaiah, Jeremiah, Habakkuk, and Ezekiel are treated in this volume. A verse or passage is selected, and a possible sermon title and theme is suggested. The work is not a commentary or an exposition. It is suggestive, rather than exhaustive, for sermon building. Intended primarily for young ministers, the book exhorts them to study systematically the prophets and their oracles.

JOHN THE BAPTIST. By Carl H. Kraeling. Charles Scribner's Sons. \$2.50.

THE DIRECTOR of the Oriental Institute, University of Chicago, and president of the American Schools of Oriental Research, gives here an authoritative account of the age in which John lived and carried on his far-reaching ministry. Judiciously evaluated are John's relationship to later Judaism, the impact he made upon his and later generations, and his contribution to the establishing of Christianity. The proclamation and exhortation of John's ministry, the meaning of his rite of baptism, his relationship to Jesus, and the later history of the Baptist movement are presented in a well-documented, scholarly manner.

THE INTERPRETER'S BIBLE.

A Commentary in Twelve Volumes. Vol. 7: Matthew and Mark. Abingdon-Cokesbury Press. \$8.75.

HERE is a stupendous undertaking on the part of the Abingdon-Cokesbury Press, the first multi-volume commentary to appear in English for a century. If this first volume is any indication, this will be a truly great commentary. In addition to the commentary on

the Gospels of Matthew and Mark, the first volume includes fourteen general articles on the New Testament, and appropriate maps. The format is unusual. Each page of the commentary contains a passage from the King James Version and the Revised Standard Version, side by side. Below, and taking the greater part of the page, are explanations of the passage from the standpoint of history and scholarship and from the standpoint of doctrine and meaning. Subsequent volumes are scheduled to appear at the rate of two a year, with the final volume planned for the spring of 1957. A board of six editors, with Dr. George A. Buttrick, of the Madison Avenue Presbyterian Church, New York, as chairman, is directing the project. Other members are Dr. Walter Russell Bowie, Dr. John Knox, Dr. Paul Scherer, Dr. Samuel Terrien, and Nolan B. Harmon, editor of Abingdon-Cokesbury Press. The contributors and consulting editors are among the best known Christian scholars. The exegetical and expository sections are thoughtful, deep, and stimulating. It will be a wonderful thing to have a commentary which has references to the great amount of scholarly research that has been done in the twentieth century.

OUR HOPE OF SURVIVAL. By George L. Murray. Baker Book House. \$1.50.

THIS "is an attempt to analyze our present situation from the moral and spiritual standpoint . . . stirring up Christians to 'strengthen the things which remain and are ready to die.'" The author's analysis is negative, cloudy, and unconvincing. His thesis is not supported by facts, but by wide generalizations: "Today, even the word 'conversion' is outmoded in the majority of Protestant churches. . . . The effort to provide substitutes for the forsaken gospel to 'keep 'm coming' has furnished Protestant congregations with every conceivable kind of presentation from

nude dancing to so-called 'religious movies'. . . . Many sermons reveal a greater acquaintance with contemporary baseball players than with the Hebrew prophets."

UNDERSTANDING THE BOOKS OF THE NEW TESTAMENT. Edited by Patrick H. Carmichael. John Knox Press. \$2.50.

THIS is another survey of the New Testament, with a book-by-book organization, is better than most books of its kind. It should be a real help to a busy church-school teacher, because it is less encyclopedic than the average book of this type. The transition from one book to another is so smooth that one does not realize one is reading a book-by-book exposition, or that it is a cooperative work involving diverse authorship.

THE LAW IN THE PRAYER. By J. Campbell Jeffries. Exposition Press. \$2.00.

HERE is an exposition of the teachings of Jesus and their relation to the law of the Old Testament. The author assumes that the principles of Jesus' teachings are summarized in the Lord's Prayer, and that the Old Testament law is summarized in the Ten Commandments. In a series of six sermons, comprising less than one hundred pages, he shows the intimate relationship which exists between the two. It would be hard to read this book without obtaining a finer and higher conception of both.

SCIENTISM, MAN, AND RELIGION. By D. R. G. Owen. Westminster Press. \$3.50.

THIS is a brilliant analysis of the impact of science upon modern thought. By separating very carefully the scientific method, which is one way of arriving at truth, from scientism, which is the idolatrous worship of that method as the only way of arriving at truth,

Professor Owen shows that there is no real conflict between science and religion. He traces the doctrines of scientism through Sigmund Freud and Karl Marx and shows that the godless ideologies of communism and nazism are natural outcomes of scientism. This revelation may come as a shock to atheistic scientists in democratic America, but the logic is irrefutable and the book an excellent aid in understanding the ideological struggles of our day.

MISSIONS IN THE PLAN OF THE AGES. By W. O. Carver. The Broadman Press. \$2.50.

APPROXIMATELY seven hundred passages, according to this book, are concerned with various aspects of the theory and practice of Christian missions. There is little wonder why public demand would necessitate a reprinting of this book which was first published forty-three years ago. It is the most comprehensive and erudite application of Bible studies to missionary work published. Dr. Carver skilfully follows the idea of missions in the Bible, revealing the meaning of missions to God, his Son, the Christian, the church, and the world. The message, plan, power, work, and consummation of missions are unfolded in the light of the Bible. The volume offers ideal studies for churches behind in their missionary activities.

THE COMING-OF-AGE OF CHRISTIANITY. Edited by Sir James Marchant. Regnery. \$2.50.

UNUSUAL in its comprehensiveness and unity of thought is this survey of Christianity through two thousand years. Prof. John Foster, of the University of Glasgow, discusses the advances the church has made down through the centuries, against difficulties and hardships, in ministering to the sick, the needy, the destitute, the children, and the aged, as well as preaching the gospel in many lands. Dean Matthews, of St. Paul's, shows Jesus Christ alive, working in his church, strengthening her mission. Principal Cave, of New College, London, calls the roll of

supreme characters, from the first to the present century, through whose consecrated lives Christ's Spirit has worked in transforming the world. Professor Ritchie, of Edinburgh, in an erudite chapter on "Science and the Christian Life," sees the Christian faith serving as the inspiration for the great scientists in their devotion to their work. In the light of the foregoing discussion, Prof. Kenneth S. Latourette, of Yale, Bishop Neill, of the World Council of Churches, and President Van Dusen, of Union Theological Seminary, ask and seriously ponder, "What does the future hold for Christianity?" In three heartening and realistic chapters they see the tides of the Spirit coming in, and in hope look forward to the "Coming Great Church."

THE BIBLICAL BACKGROUND OF THE CHRISTIAN WORLD MISSION. By Edmund D. Soper. Abingdon-Cokesbury Press. 75 cents.

THIS is a reprint of Part 1 of the author's *Philosophy of the Christian World Mission*. Suggestions for study, questions, and assignments, by William J. Keech, enhance the value of the book for class and group discussions. Dr. Soper bases his thesis on the Bible record, following the first glimmer of missionary evangelism detected in the religion of ancient Israel, and following through to the glistening missionary adventures of Paul and his associates. In informing, inspiring, and readable style the biblical and theological foundations of Christian world missions are presented.

PRINCIPLES OF PERSONALITY BUILDING FOR CHRISTIAN PARENTS. By C. B. Eavey. Zondervan Publishing House. \$3.75.

THE AUTHOR, theologically conservative, writes for individual parents, church-school classes that deal with the problems of family life, and public school teachers. At the end of each chapter he lists numerous questions and points for discussion. Every parent would be helped by reading this

book, for a great deal of good Christian fatherly advice is given. The author is at home in modern sociology and psychology as it bears upon family life. The book discusses such subjects as personality building, the family, the task and the needs of parents, security, independence, authority, fear, anger, love, and inferiority.

LIFE'S MEANING. By Henry P. Van Dusen. Association Press. \$2.50.

IF YOU are looking for a reasoned presentation of the Christian faith, here it is. President Van Dusen spent two years visiting college and university campuses a quarter of a century ago, and he has been in constant contact with students since then. Observing that men are interested in religion in the moments of life which are most real, such as marriage, parenthood, and death, the book presents the claims of God, Jesus, and the church to the individual student. The second section of the book deals with the living of life. There is a call for moral earnestness, an explanation of fellowship with God, an excellent chapter on worship, and a chapter on service in which the lifework decisions of students are considered. The book concludes with a chapter on the Christian movement in today's world, and an epilogue on eternal life.

Books Received

THE LITTLE JETTS YOUTH TALKS. By Wade C. Smith. W. A. Wilde Company. \$2.00.

THE PRESIDENTS: MEN OF FAITH. By Bliss Isely. W. A. Wilde Company. \$3.75.

TOMORROW IS YOURS. By Orva Lee Ice. Abingdon-Cokesbury. \$2.00.

MAKING YOUR MARRIAGE SUCCEED. By Theodore F. Adams. Harper & Brothers. \$2.00.

THE OLIVE PELL BIBLE. Edited by Olive Pell. Exposition Press Inc. \$3.00.

THE GALILEANS. By Frank G. Slaughter. Doubleday & Company, Inc. \$3.50.

THE GOSPELS, TRANSLATED INTO MODERN ENGLISH. By J. B. Phillips. The Macmillan Company. \$2.75.

Partners IN THE BAPTIST WORLD MISSION



Witnessing

WHEN A PERSON who feels called to witness for Christ faces personal hindrances and resistance to his witness and sees relatively little evidence that his testimony is being effective, he may become discouraged and downhearted.

If, however, that person will remember that there are thousands in our American Baptist fellowship who are witnessing day after day, and that because of their simple, faithful witness, over two thousand people are won to Christ every week throughout the year on our home and foreign fields, then just as certainly he should feel great encouragement.

The collective impact of determined and consecrated witnessing for Christ makes my lone effort immeasurably significant. Together, through our churches and missions agencies, we are moving the world. Yes, "Let the redeemed of the Lord say so" (Ps. 107:2).

HAAKON KNUDSEN

While There Is Time

There is still time for a little sprint before the fiscal year closes on April 30.

A few grains of sand are as nothing compared with the deserts and beaches of the world. But they can be tremendously significant in an hourglass, can mean the difference between time spent and time remaining, in which there is opportunity to improve the past.

This is the thought behind "While There Is Time," the end-of-the-year emphasis program of the convention. The poster is being distributed to churches across the country.

In addition, a leaflet has been produced for distribution to the individual members of the church. This leaflet emphasizes the need for all Baptists to complete their pledges. The emphasis is divided between the raising of the local-expense budget and the raising of the church's share of the Unified Budget of the convention.

It is this share which enables the convention to carry out its missionary work throughout the world. Also included with the materials for the emphasis are bulletin announcements for use in the April issues of church calendars.



Miracle in Massachusetts

Enthusiasm always greets the first presentation of the Every Member Canvass in the churches. But how does it look a year later? To Rev. Stanley Manierre, pastor of the First Baptist Church, Hanson, Mass., it still looks good. For his church it performed a miracle.

The miracle at Hanson began in 1951, when the church undertook an Every Member Canvass under plans outlined by the Council on Missionary Cooperation for sector projects. The Hanson church was one of about thirty in the Boston area which cooperated in the Council on Missionary Cooperation pilot project.

The church building housed a dwindling congregation of twenty-five to thirty for morning worship. The pastor was seeking to eke out his existence on a salary of \$1,600, which the church was unable to meet without help from the state convention.

About this time the steeple was struck by lightning, and there was no inclination on the part of the people to undertake the necessary repairs. All in all, it was a dismal picture.

The change began like this. A budget was prepared, which included recommendations from leaders of each phase of the church program of the amounts they would require to carry out their plans as they would like to see them carried out.

An estimate was then made by a special committee of the amount each member should be giving. When canvassers called, the people gave—some five and six times as much as formerly. Pledges of five cents per week were raised to \$1.50 per week.

The pastor, with four members of his church en route to a sector meeting, said: "I'm going to tithe this year. How would you like to join me?" They all agreed readily in spite of the fact that there had been no tithers in the church in recent history.

The new energy the people found when they got more funds was next turned to building up the Sunday school. The pastor and John Daley, superintendent of the school, called at homes in a new unchurched area. On the first day they called at seventeen homes and enrolled thirteen children, and on the second in fifteen homes they enrolled ten pupils. A school bus was secured to bring the children to the Sunday school.

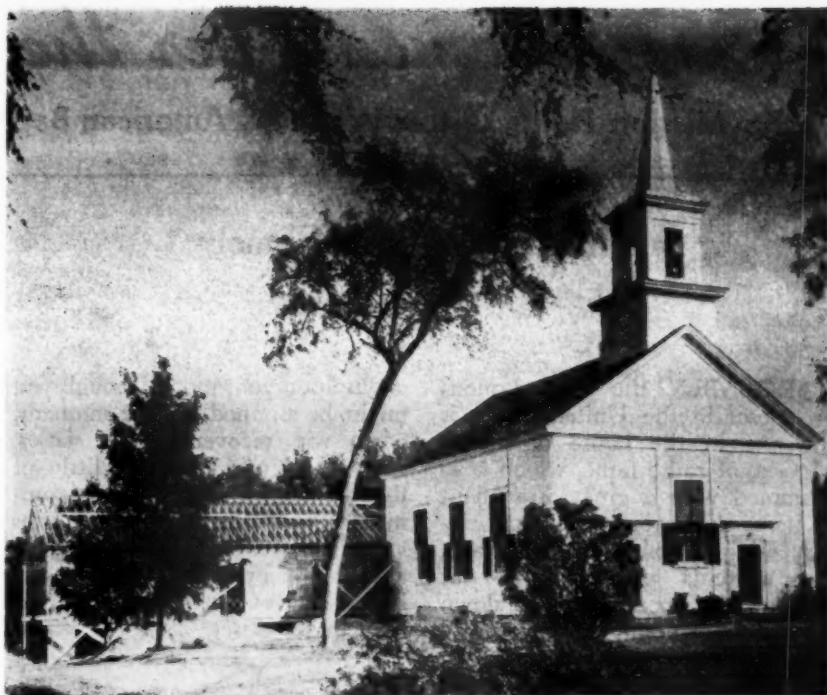
Membership jumped from thirty to 105. This increase created another problem. There must be an addition to the building if the classes were to be accommodated. "Impossible," the people said, but today it is a reality. A loan of \$8,000 from the state convention, individual pledges of \$1,072 a year for five years and group pledges of \$1,400 a year were secured.

Students from Andover Newton Theological School's second-year class, hearing of the activities at South Hanson, planned an unusual work retreat last September. Thirty students spent three days working with members of the church who were building the two story addition to the church which was to include classrooms and a place for recreation. Believing that the Christian ministry is as much a ministry of constructive acts as it is of words, they spent eight-hour work-days, using the evening hours for worship, study, and recreational activities.

A truly cooperative venture, Pastor Manierre, James Converse, trustee, Robert Andrews, chairman of the board, of select men, and other members worked under the capable volunteer leadership of Horace Atwood, local carpenter, and Frank Roach, member of the church building committee.

"We've got more money and we've spent more than we've got," said John Daley, treasurer and superintendent of the Sunday school, "but we will get it."

Announcing receipt of a check for \$50, the pastor said: "Every time we owe a bill at the lumber company or elsewhere, a telephone call comes, or a letter and with the letter a check to cover the bill. Even people who are summer visitors have responded gladly. The



First Baptist Church, Hanson, Mass., showing partly completed addition

Spirit of God is behind this program. God is helping us."

Nor was growth confined to the Sunday school. Twenty-six persons united with the church, nineteen by baptism.

Progress has continued. The 1953 budget is larger. The entire church building has been repaired and repainted. A boy was sent to Green Lake last summer. There is new pulpit furniture. The pastor's salary has been raised over a thousand dollars, with allowance for car, telephone, M&M and convention expenses.

The community is not a wealthy one. Many of the people derive their living from poultry and cranberry farms. Others work at near-by shoe factories.

Dr. Newton Woodbury, director of promotion for Massachusetts, commenting on the change, said: "The people are now all of one accord."

New Films

The thrilling true story of a young Burmese girl from Thaton, Burma, who felt God calling her into Christian service is told in the new color and sound motion pic-

ture just released, entitled *New Iris—Burma Nurse*. It tells the story of how this young girl began to serve in the Ellen Mitchell Memorial Hospital, which ministers to nearly twelve thousand patients each year. (Time, 25 minutes. Rental \$10.00)

Africa . . . a vast and undeveloped land . . . home of restless millions newly awakened to the worldwide cry for freedom! Here, where a light is beginning to shine in the great darkness of heathenism, we can see Christian missionaries hard at work, radiating Christian friendliness, meeting the spiritual needs of the countless thousands. The colored filmstrip entitled *A Light In the Darkness* tells the story of the eight American Baptist mission stations in the Belgian Congo. An intimate picture of the mission work is given. (Rental \$1.00: sale, \$2.50.)

A companion filmstrip to *A Light In the Darkness* is the black and white filmstrip entitled *The Awakening Congo*. You will better understand the country, the people, and the problems of the missionaries after seeing this filmstrip. The missionaries, churches and schools are shown. (Rental, \$1.00. Sale, \$2.50.)

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

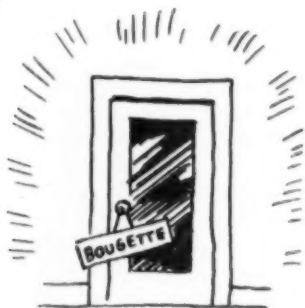
The Inadequate Closet

By MARY EDITH AREY

Drawings by J. Fred Wilkens

PROBABLY the most famous closet in the United States is the one in the house of Fibber McGee, of radio fame, which is so crammed with a great assortment of items that every time some unsuspecting person opens it a crack, the contents simply burst out through the door and crash down upon him. It might surprise you to know that the Women's American Baptist Foreign Mission Society has a closet that could rival the McGees' if only the story could be broadcast! Does that seem a little strange to you? Then let me describe it.

There is a word in the French language, *bougette*, which, translated into English, means "a little closet." And from that French word has come our English word, "budget."



Now truly, it is hardly proper to call our budget a *little* closet, for it is a very large one, though quite inadequate. And it is full to the bursting point with so many wonderful things that even if you were to open it just a crack, enough of them would come falling out into your sight to astonish you! If, then, you had the courage to open that door wide, such a great collection of objects would meet your eye that you would scarcely believe it. I really hope they would all crash

down upon you, too! Although you might be stunned for the moment, when you recovered your senses, you would understand a little of the dilemma that a budget committee must face when it tries valiantly to fit onto the shelves in a neat and orderly fashion all the items that ought to go into that inadequate closet.



Suppose we take our courage in our hands, turn the knob, stand back and have a look! First of all we see a number of bundles of assorted sizes, all wrapped up in the same kind of paper and labeled "For Missionaries — Personal." These seem to occupy at least two-thirds of the space. As we unwrap the largest one, we discover that it is full of salary checks.

"Ah," we exclaim, "this is going to be interesting!" Then as we examine the amounts, our faces fall, and we experience an uncomfortable moment, for we realize, perhaps for the first time, the modest salary that a missionary must live on. And when we compare it to our own—well, our faces do get red. But don't for a minute think that any missionary feels the need of sympathy for her financial status. That's not her chief concern in this world. She has committed her life to a great cause, and the pay is

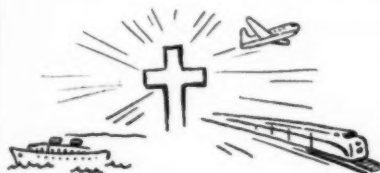


incidental. Besides, she prefers not to put herself in the place where there is a wide gap between her standard of living and that of the people with whom she works.

Let's take a look at one of these smaller packages. It's full of provisions for assistance in the payment of medical bills. Unfortunately, most of us encounter illness sometime during our lives, and occasionally an operation becomes necessary. It is needless to remind anyone who has met such an experience that hospital bills can be alarmingly high, and if a missionary were to pay all of her medical bills from her own salary, it could put her in an extremely difficult financial situation. The resulting anxiety is not conducive to quick recovery, nor to good work later on. And so the Woman's Society helps to meet this emergency. Of course there are some other items in this package, such as the appropriations for regular medical check-ups for all missionaries before they go to the field and immediately upon their return from the field for furlough.

Here is another fairly sizable bundle we must investigate. It seems to be bulging with tickets of all sorts—railroad, steamship, and airplane—for all those methods of transportation may be used in getting a missionary to her destination. She will take a train to the East or West Coast of the United States to board her ship. When she arrives, say, in Manila, she will have to take another ship or plane to

get to the island of Panay, where most of our work is carried on. Should she be going to Burma, she would of necessity take a plane from Rangoon to any inland station, for that is the sole available transportation that is dependable



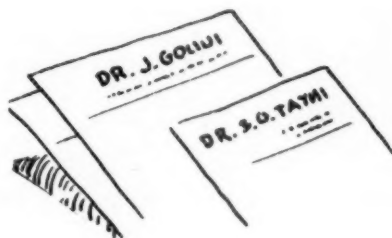
in these days of disturbance in Burma. Should she land in Calcutta, a train ride would be in store for her. And so travel expense mounts up rapidly, in light of rather frequent increases in rates.

One more large-sized bundle gives us a feeling of satisfaction, for it represents security for retirement years. Approximately one-tenth of the entire budget is expended for retirement allowances, and how glad we are to be able, with the cooperation of The Ministers and Missionaries Benefit Board, to help make the later years of a missionary's life free from financial worry.

A smaller but very important item belonging specifically to the missionary is the study grant. Preparation for missionary service is often a long process, and when the time draws nearer for sailing, special courses are sometimes required for which the Woman's Society supplies tuition. Especially necessary is language study. Sometimes it begins in this country, and always it must be continued after the missionary arrives on her field of service. When she is at home on furlough, she spends part of her time going to school so as to be up-to-date in all the new developments of her particular work.

There seems to be several other smaller articles with that same label, "For Missionaries—Personal," but there is a very big one that has aroused our curiosity. Suppose we find out what it contains. On the top of the big box are the words "Work Appropriations," and inside we see special

compartments for each mission field. Here, then, is the wherewithal for the missionaries to carry on their work. It would be folly to send them out without any "tools," or without funds for doing the job for which they were appointed. For example, they must have money with which to employ nationals as teachers in the schools, or assistants in the hospitals, or evangelistic workers. In all likelihood they will need to print some literature. There will be money needed to buy medical and school



supplies, to provide for the upkeep of teachers' and preachers' houses, to hire caretakers, etc. Many missionaries must spend a large amount of time traveling among villages, and this costs money. So this appropriation for mission work cares for many essential features of the program, and the spreading of the gospel.

Did you hear of the severe earthquake in Assam a few years ago, and do you know that more often than we like to think, a typhoon swoops in upon Japan or the Philippines, damaging mission property? The care and repair of our buildings is another need that faces us frequently. And here is an item to meet that expense.

We might open up any number of smaller packages that remain, but we have time to look into just one more. It is the big box that is prepared for you! For it contains all the services that you receive from your Foreign Mission Societies. There is the literature which you use in programs. There are letters from missionaries that have been mimeographed and sent out to their friends. There is the material that is sent to you who are interpreters to help you in your speech-making. There is all the

work that goes into the White Cross program, from the mailing out of quotas to the shipping of huge cases of supplies to mission fields.

There is the writing of countless letters in reply to inquiries from you and your churches. There is the work of our candidate department in recruiting new missionaries. In a word, the work of your Foreign Mission Societies is not confined to foreign fields alone; for you in this country are a vital factor in the whole program.

Without your interest, your prayers, your gifts, it would not be possible to carry forward the great foreign-mission program of which we are so proud. The next time you hear us mention our budget, please remember all that you saw when you opened the door of our "little closet." We wish it could be more spacious. Don't you?



When You GIVE TO AFRICA

See Your Dollars at Work
Through the Record Album
of the
Belgian Congo
With Pictures of the 63
Missionaries, and Thumbnail
Sketches of the Stations



Thirty-five Cents
At Baptist Bookstores

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

These Are My People

By OLGHA SIERRA-RAMOS

WHILE I was studying at the Baptist Missionary Training School in Chicago, my friend Ethel used to talk to me about her people. These were the migrants with whom she worked each summer. I became interested and spent the last two summers I was in the states doing similar work. These needy folk whom I served are now *my people*, too!

Migrant Workers

Migrants are a constantly moving people, who follow the crops. There are such people all over the country. For the most part they are Negro, Southern white, or Spanish-speaking. *My people* are American citizens from Texas. They are of Mexican extraction and, while very few know anything about Mexico, they remain Mexican. They speak a language made from Spanish and English words. These people cling together as a group and so preserve their old ways and customs. They are not accepted in the communities where they go.

They start moving up from Texas in March or April. As they move north they spread out into different states picking asparagus, peas, tomatoes, beets, corn. Many of the good vegetables on your tables are provided from the labor of *my people*. Always traveling, they move on until cotton picking season and then they turn south. They reach Texas just about time for Christmas. The same story is repeated year after year.

I worked under the auspices of the Home Missions Council. Our denomination does most of its migrant work by cooperating with the council through personnel and money.

Migrants have many needs. The children receive no schooling. Chil-

dren and adults are denied Christian teaching, for churches are far away or not prepared to accept them. Work in the fields is hard. They eat and then look for something to do. For the most part, children play and men gamble and drink while the women take care of the small ones, the laundry, and the food. There is little incentive to try for anything better, for everyone is burdened down with *needs and debts*.

Creative Activities

As home missionaries, we go into such a settlement and provide fellowship and creative activities. Each morning I had a nursery school. My group ranged from one-year-olds to six-year-olds. In attendance were about forty-five each morning. We had a happy, busy morning, ending with a small lunch



A Mexican migrant farmerette

at noon. I loved to see them with heads bowed and eyes closed, repeating:

*For milk and crackers
Our thanks we sing,
Thank you God
For everything.*

In the afternoon, I had classes for girls. I tried to help them form good habits and right thinking. The parents were happy for these opportunities for their children. They saw that for the most part their children were better because of them. We held family nights in the camps. We provided table games, magazines, and picture books. We taught active games and songs. These the young people especially loved. Eduardo said to me: "We are so happy you came, Miss Olgha. You know what? Now when we are in the fields working hard, someone is sure to start one of our songs and then everybody joins in. Before you came, we used to swear and grumble when we got tired."

One of the vital parts of the program is the visitation in the homes. The women loved having us visit them. Sometimes they had problems. Sometimes they were lonely and wanted to visit. Sometimes they just wanted to talk. They are a friendly, happy folk. Never having had much, they are happy about the smallest thing. As we became acquainted, they grew to have confidence in us and trusted us.

Death and Sorrow

In one place last summer, someone told me that a baby had died. I immediately called on the family and learned that the baby had had diarrhea. They waited too long to call a doctor. The baby died the day following its admission to the hospital. Two other babies died that week. The next week more became ill and four died. There were tears in my heart and I knew that I had to do something. I called

Dr. Fliesser, who, though a very busy man, would help me if he knew of the situation. After our conference, he called Mr. Bergstrom, personnel manager of the canning company and asked him to go with us to the camp and see the situation. The following day the doctor called for me in his car. We stopped for Mr. Bergstrom and found the vice-president also ready to accompany us. We drove into camp. The doctor and I wanted these men to see the camp with their own eyes, so they would know what caused the death of the precious babies.

The people knew me and welcomed me. I explained why we had come. The doctor explained what they should look for, and so we began our tour of inspection. There were no screens on the few windows, and flies were everywhere on the babies and on the food. The rooms were small and the roofs were low. The heat beat down with an intolerable force. The milk, meat, and vegetables spoiled, yet were fed to the family. The people were careless with garbage and waste water, throwing it out the front doors. The vice-president soon left us, but returned with the president of the company. We said very little, but we did a lot of looking as we went from house to house. I grew tired as the morning progressed. I had left home early and had not taken time to eat breakfast. There were fifty homes and we visited all of them. Dr. Fleisser and I had done all we could about those sick babies. The next move was up to the company.

Transformation

The next morning, as I opened my nursery school, I saw big company trucks driving into camp. We watched as men unloaded a shiny new icebox for each house. That same morning a crew of workmen put new screens on windows and doors, scattered gravel around all the houses, carefully cleaned out the drains, fixed the toilets and showers, and deposited big trash cans with lids at certain points about the camp. I was so happy I wanted to cry and pray.

When all was finished I was called into the company office for a conference with the officials. They wanted me to make sure the people were going to do their part in keeping the place clean and respecting the property. I went back to camp and called a meeting of the entire settlement. I had some trouble, to be sure, but finally all were present. This was the first meeting of its kind. Everybody had an opportunity to speak. The people spoke. Representatives of the company spoke. One group spoke in Spanish and the other group in English.

When I think of my people I remember Senor Martinez and his family of eight children. All the children came regularly to the activities save the two eldest, who worked in the fields. One morning the children brought me an urgent message from their father. After school I went to see him. He had a

long letter in English he wanted me to read. I carefully read the legal papers. They seemed to be a series of claims. I told him where the letter came from. He listened, but could not believe it.

Then he said: "There must be some mistake. It is not for me. I know that place. I work there for four years. I like the company. I never meant to change. Then times get bad. The crops are not so good. We have a new baby and the baby almost died. There were expensive medicines to buy. Winter was coming on and we had to go back to Texas. I went to the company and explained as best I could with my limited English. They would do nothing for me. I go back to my family and say we eat but little and use our money to travel. The five-day journey back was hard."

Three years had passed, and now this frightening contact. Heavy tears passed down his face. I wrote that story in my heart.

In September, 1950, Srita. Olgha Sierra-Ramos, an active member of the First Baptist Church, of Monterrey, Mexico, and a teacher in the Monterrey Baptist School, was admitted to the Baptist Missionary Training School, Chicago, Ill. The decision on the part of Miss Sierra to dedicate her life to missionary service inspired the members of the young women's missionary organization of the Monterrey Baptist Church to establish a fund to help her to prepare for missionary service.

This fund was given the name of "Epifania Martinez" in memory of a faithful member of the church who attended the training school in 1885, and returned to Monterrey to organize the first women's society. At the meeting of the women's confederation in October they were challenged to include in their budget a sum for the education of young women for missionary service. The last week in November the women of the association observed a week of prayer and the offerings were devoted to this fund.

The Baptists of Mexico wanted Miss Sierra to be appointed for work in their country. She comes

from a strong Baptist family. She is beautiful to look upon and charming to know. Hardly anyone who knew her believed that she would avoid romantic attachments, so as to be available for missionary appointment when her training was finished. Only Olgha herself knew the depth of the call she had from the Lord. She finished her training with honor and was appointed as a missionary to her own people under the Woman's American Baptist Home Mission Society. Her salary is provided three ways: the Unified Budget (through the Women's Society), the Northeast Association of Women in Mexico, and the churches which she serves.

As her saintly mother and father anticipated her return to Mexico, they prayed in joy for her decision of dedication, but waited with fear; for they knew she was to be sent into Indian territory, where many fanatics made life precarious. Olgha's long-awaited arrival came to pass with great rejoicing. She was well received by her home church and by the churches she is serving. The plan is that she will work in rural churches and with the young people of the convention. HELEN C. SCHMITZ.

MISSIONARY AND STEWARDSHIP EDUCATION

A Backward Glance—A Forward Look

Record and Annual Report Book

Report time is approaching, and with it comes the opportunity to review and to analyze the achievement made in missionary and stewardship education by churches, associations, state conventions, and the American Baptist Convention. As leaders in the churches compare their record for 1952-1953 with previous records, so will state and national leaders make similar comparisons. The results of these studies will indicate where special emphases should be placed in the 1953-1954 program.

The record and annual report book for the woman's society and the program of missionary and stewardship education in an American Baptist church will be sent by the National Council of American Baptist Women to each association president in quantities sufficient for distribution to the president of the woman's society in each church. The price of the book—which will become a permanent record for the church—is fifty cents.

On pages 43 and 44 of the record and annual report book will be found the annual report of the committee on missionary and stewardship education in the church. This report should be filled in by the chairman of the committee on missionary and stewardship education. If, however, there is no committee

or chairman, then this report should be prepared by the vice-president of missionary and stewardship education in the woman's society. When completed it should be mailed to the association vice-president of missionary and stewardship education. These reports will be recorded by the association vice-president of missionary and stewardship education on the annual report blanks which she will receive during March from the state vice-president of missionary and stewardship education. State and association annual report blanks were sent during the latter part of February to the state vice-presidents of missionary and stewardship education, with letters containing suggestions.

The duplicate copy of this report is to be retained in the record book for a permanent record in the church. Since missionary education is a program for the entire church, it is extremely important that this record be available for the use of the committee on missionary education in the church and for the board of Christian education, of which the chairman of the committee on missionary and stewardship education is a member.

A surprise awaits all leaders in missionary and stewardship education! The annual report for missionary and stewardship education has been so simplified that it is believed everyone will agree that this year reporting is a pleasure as well as an education!

Stewardship Emphasis

Emphasize stewardship throughout the whole church! This is one of the goals to which emphasis was given by Mrs. Thomas Ellis, vice-president of missionary and stewardship education in New Jersey, in a letter to her association and church leaders.

Mrs. Ellis suggests the following:

(1) Request the pastor to preach on stewardship.

(2) Have visual presentation along with lessons on stewardship in your Sunday school.

(3) Use dramatizations on theme in various programs in Sunday school, church, men's, women's, and young people's groups.

(4) Survey and list abilities of all church members. Lead them to a dedication of *time and talents*. Adopt as a slogan, "Every Member a Co-worker in the Church."

(5) Promote tithing. A tithing adventure packet is available with posters, leaflets, and visual-aid suggestions for \$2.00. Send to the Department of Missionary and Stewardship Education, 152 Madison Ave., New York 16, N. Y. All stewardship education materials are available at the same address.

Bible Book of the Month

March *Hosea, Joel*
April *Romans*

The fact that so many soldiers of different races and nations are today reading and studying the same Bible means a great deal, not only in terms of their own individual lives, but in terms of bringing the whole human race to a unifying determination to live up to a moral law which is just as real as are the laws of physics.—JOHN FOSTER DULLES.



Preliminary List of Missionary Books

For Use in 1953-1954

THEME: *The Life and Task of the Church Around the World*
AMERICAN EMPHASIS: *People of Spanish-speaking Background*



That the World May Know. By Charles W. Ranson. Survey of world Christianity, its roots and practice, by a secretary of the International Missionary Council. Cloth, \$2.00; paper, \$1.25.

Baptists Under the Cross. By ten Baptist leaders. The Baptist witness in each foreign field, including the new pioneer project in Thailand; also a brief section on Spanish-speaking Baptists in the U. S. A. 75 cents.

Report from Christian Europe. By Stewart Herman. Religious Book Club's Book-of-the-Month for March. Timely and comprehensive. \$2.50.

Where There Is Life, a pictorial pamphlet. \$1.00.

Study and Worship Programs: General. Baptist study guide based on above books and Baptist studies of prior years. 35 cents.

Within These Borders. By John R. Scottford. Spanish-speaking people in the U. S. A. Cloth, \$2.00; paper, \$1.25.

Home Mission Digest VI. Illustrated Baptist report. Emphasis on Spanish-speaking Americans in U. S. A. 40 cents.

Study and Worship Programs: Spanish-speaking Americans in U. S. A. Baptist study guide. 35 cents.

Moments of Worship. By Mary Beth Fulton. Devotional experiences for individuals and groups. Priced.

Table Talk and Tidbits. By Dorothy A. Stevens. Missionary stories and recipes from around the world. Priced.

Missionary Education in a Baptist Church. By Dorothy A. Stevens. Priced.

A Book of Remembrance—1953. A daily devotional; and a practical tool for better denominational understanding. 50 cents.

Missions. An international Baptist magazine. Club rates: five or more, \$1.50 each; single subscription, \$2.00.

Crusader. Baptist pictorial monthly newspaper. Each copy, 5 cents.

The Secret Place. Daily devotional quarterly. Year, 50 cents.

Baptist Leader. Church school monthly for leaders of all ages. Club rates: five or more to one address, 20 cents each; single subscription, year, \$2.50.

Hearthstone. Magazine for the home. Five or more to one address, each 20 cents monthly; single subscription, year, \$2.50.

BAPTIST BOOKS

The Spirit Tree. By John E. Skoglund. 75 cents.

Man—Living Soul. By R. Dean Goodwin. 75 cents.

Baptist Crossroads. Compiled. 40 cents.

The Sun Is Up. By Franklin D. Elmer, Jr. 60 cents.

Called to Cathay. By Francis W. Goddard, M.D. \$1.00.

Joyful Journey. By Isabel Crawford. \$2.50.

Congo Cameos. By Catharine L. Mabie, M.D. \$2.50.

YOUTH BOOKS

Where'er the Sun. By Samuel H. Moffett. Cloth, \$2.00; paper, \$1.25.

A Ship Sets Sail. By Jean M. Fraser. Reading. \$1.00. Youth Guide by Wyatt Jones. 50 cents.

The Church We Cannot See. By Nelle Morton. Cloth, \$2.00; paper, \$1.25.

How to Use, The Church We Cannot See. By Nelle Morton. 50 cents.

Who? Edited by Mae H. Ashworth. Spanish-speaking people in the U. S. A. 50 cents. Youth guide

by Sarah Cunningham. 50 cents.

Papi. By Eleanor Hull. Cloth, \$2.00; paper, \$1.25.

How to Use Papi. By Louise Griffiths. 50 cents.

Ann Hasseltine Judson. Edited by Elsie P. Kappen. 50 cents.

Sally Paine Peck. Edited by Elsie P. Kappen. 35 cents.

Alma Noble. Edited by Elsie P. Kappen. 35 cents.

CHILDREN'S BOOKS

Baptist Missionary Story Book for Children. 75 cents.

Many Hands in Many Lands. By Alice G. Kelsey. Illustrated by Kurt Wiese. Cloth \$2.00, paper \$1.25.

The Round Window. By Elizabeth Allstrom. Illustrated by Jean Wong. Cloth \$2.00; paper \$1.25.

The Secret Suitcase. By D. Andrews and L. Scott. Illustrated by C. L. Baldrige. Cloth \$2.00; paper, \$1.25.

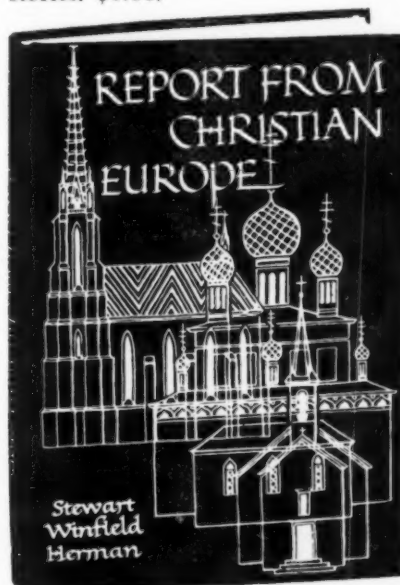
New Friends for Nena. By Margaret McDowell. Illustrated by Priscilla Pointer. Cloth \$2.00; paper \$1.25.

Children Learn to Love Jesus. Edited by Florence Stansbury. Photographs. 75 cents.

Friends Around the World. Edited by Florence Stansbury. Photographs. 75 cents.

One Gospel for All Boys and Girls. Edited by Florence Stansbury. Photographs. 60 cents.

Bible Travels Today. Edited by Florence Stansbury. Pictures with stories. \$1.00.



MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR FELLOWSHIP FRIENDS:

All too often for us Americans, "pioneering" is a word with a backward look. We recall the covered wagon and the plodding caravans and the building of towns out of the wilderness. We Baptists remember John and Sallie Peck following the pioneers and fighting against great odds to lay Christian foundation stones under the growing communities of the Middle West.

But what about the look ahead? Pioneering seems to be pretty current. The thrills are not all behind us, not in America. Take a look at those mushroom towns growing up overnight in the open country around defense or new industrial plants, and new caravans of people moving in almost before things are ready for them. Look at the new towns reaching out beyond every large city for miles, thousands of new people building new communities. Have you seen the trailer towns where yesterday there was only a peaceful countryside? Whereas once the missionary and the church followed the caravan, now they need to be in the *advance guard*.

Pioneering in this shifting age is pioneering, indeed! And pioneering appeals to youth. You, too, can have a hand in shaping these communities before the pattern is set. You can help to lay the Christian foundation stones with church schools and Christian leaders and literature and good recreation programs for young people. This is your America and you can help to take America for Christ.

On March 1, when Baptist churches take their "America for Christ Offering," young people can be in the vanguard that will carry our pioneering beyond the \$350,000 needed for these and other new frontiers.

The young pioneers of old set us a worthy example. Can Christian young people match it in 1953?

Very sincerely yours,

Elvis P. Kappner

Youth Shares

This is the period when many Baptist churches take their every-member canvass. This should mean (and it does in many churches) that the young people are right there in the middle of it, taking their full share of the program through the B.Y.F. sharing plan.

Encouraging letters are being received which should indicate a growing activity on the part of both young people and their adult leaders. Here are a few sentences from them:

Iowa—"We are anxious this year to have our world outreach committee give a stronger emphasis to the sharing plan. Last spring, during the regular every-member canvass, our senior-high B.Y.F. called on all church young people for pledges and did a good job of it."

Oregon—"One thing that will please you is that at our association meetings this fall, the sharing plan has been explained and stressed by selected youth presenting outstanding phases of the B.Y.F. program. This was done before the adults. I hope to be able to report more favorably a year from now."

Southern California—"We have agreed to push the B.Y.F. sharing plan next spring in connection with every-member canvasses."

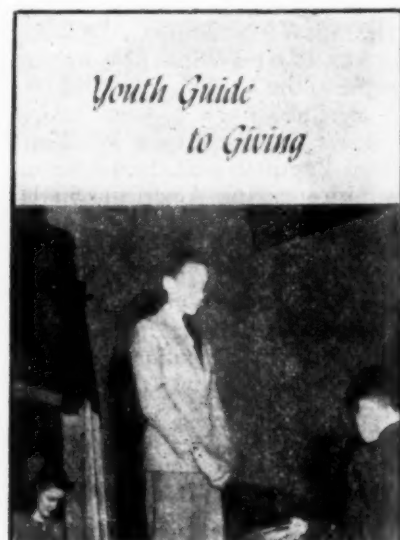
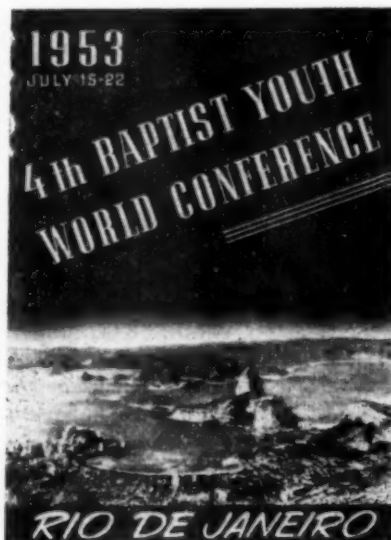
Chicago—"We as a B.Y.F. board, are making plans for conducting coaching clinics in the near future. We intend to promote the use of the sharing plan as we conduct these clinics."

Here is the statement from two churches which really tried the plan—one is a very small church, one larger:

"Of the 118 young people from twelve to eighteen in this church, ninety-five pledged during the sharing-plan experiment. A disciple share of \$600 had been adopted. The amount pledged was \$1,230. The Christian education director of this church reported that the sharing plan made the young people feel a part of the church and helped them to see that they had some responsibility for its program."

"Of the twenty young people in this church, thirteen pledged. A disciple share of \$200 had been adopted and the pledges amounted to \$214.40. The sharing-plan chairman of this church reported that the study of stewardship of money brought a greater understanding of our relationship with God not only in that field but in the areas of time and talent."

At the mid-winter meeting of the B.Y.F. executive board it was decided to ask one state to make a



demonstration of what could be done through concentrated effort on the sharing plan. Are there any volunteers? How about hearing from the states which have not yet appointed a sharing-plan pilot?

A surprise awaits those churches where their young people undertake the sharing plan. It will be a surprise for young people, too!

On to Rio!

The Fourth Baptist Youth World Conference will be held in Rio de Janeiro, Brazil, July 15-22. Baptist young people from all over the world will meet together to study and discuss the mission of Baptists to the youth of every land, using the theme "The Living Christ Must Reign." Friendships will be made that will last a lifetime. If you are a mature Baptist young person sixteen years of age or over and have the endorsement of your pastor, you can be a delegate. Many of the delegates will be college students.

Young people from the American Baptist Convention will travel in groups, accompanied by adult staff members. Seminars will be conducted on shipboard in preparation for the conference.

Groups 1 and 2 will leave New York on Saturday, June 27, at 12:00 noon, on board the *S. S. Argentina*. The B.Y.F. has reserved cabin class accommodations (the least expensive). Round-trip fare

per person is \$720. Tips and gratuities are extra. Shore excursions at Port of Spain, Barbados, and Bahia are optional at about \$7 each.

At Rio de Janeiro, a hotel room costs from \$2.50 to \$4.00. Accommodations are available in private homes for \$1.00 per night, including breakfast, and in Baptist schools for \$2.00 per day, including meals. Please register early.

The *S. S. Argentina* will sail from Rio on July 24, and will arrive in New York on August 5. Arrangements can be made for those who desire to return by air and to visit Baptist mission fields in Haiti, Puerto Rico, and Cuba.

Group 3 will leave from Miami, Fla., July 12, traveling by Pan American Air Lines, and will arrive in Rio de Janeiro on July 13. Round-trip tourist class will be approximately \$666 per person. This tour is recommended for those who wish to make the trip as quickly as possible and for people from the western states. Arrangements can also be made to visit American Baptist mission fields in Haiti, Puerto Rico, and Cuba.

Please send registration to the B.Y.F. office, 1703 Chestnut Street, Philadelphia 3, Pa., as early as possible. Enclose check for \$50 to guarantee your travel reservation. This will be applied to the regular round trip fare and is returnable if you change your mind. Also enclose check for one day's lodging at

Rio de Janeiro in order to hold reservation there. Upon arrival at Rio de Janeiro there will be a \$10 registration fee for the conference. The B.Y.F. office will furnish information on passports, visas, health certificates, and any other information desired.

Executive Board Meets

At the turn of the year, the B.Y.F. executive board met at Judson Memorial Church, New York city. The group lived together in the Judson Student House, eating part of their meals together there and part in colorful Greenwich Village, where the church is located.

One of the interesting experiences was the opportunity to visit Baptist headquarters at 152 Madison Avenue. They made a tour of the offices of some of the societies and had a conference with Dr. Ralph M. Johnson, of the Council on Missionary Cooperation. The picture on this page shows the group with Dr. H. R. Bowler, the budget research director. Of course, they visited the B.Y.F. New York office, where Miss Elsie P. Kappen holds forth, and had a chance to peer out of its windows onto the Empire State Building. Since the B.Y.F. thinks of itself as the youth section of the American Baptist Convention, it was thrilling for these young leaders to see where the work of their convention is carried on.

After the evening session closed, on New Year's Day, they had a bit of fellowship in Miss Kappen's apartment. These young people had a happy time.

These experiences were worked into a busy schedule of board work, with long hours spent in intensive discussion of the many facets of the B.Y.F. program. The mood of these young people reflects the sense of mission they have in behalf of all youth groups of the denomination.

Fellowship Tours

Emphasis is being placed on a plan for "Fellowship Tours," whereby the young people from each state who desire to attend the Green Lake youth conference, or are delegates to the meeting of the



Executive board of the B.Y.F. meets with Dr. W. H. Bowler

National Council of the Baptist Youth Fellowship, may come together in cars or buses and share the travel expense. Each state will have a tour chairman. It is believed that many who have wanted to attend the conference but who found the travel prohibitive will discover in this plan the solution to the problem and the way to expanding fellowship and to widening horizons of faith and service. Consult the Director of Christian education for plans for "Fellowship Tours" in your state.

In order to make this opportunity a reality for many and to utilize resources to the full, the National Council of the Baptist Youth Fellowship will hold its sessions during the period of the youth conference rather than prior to it. The conference program is being arranged to give the National Council ample time for its important sessions. The plan should enable more council delegates to receive the inspiration also of the youth conference than has been possible for some in recent years.

The youth conference opens the evening of June 18 and holds its last session the evening of June 26. The theme of the conference is "The Christian Church: Recovering the Community of Faith." Morning devotions will be under the direction of Harry Kreuner. Bible study will be led by Clarence Jordan in the Vesper Circle each evening. The conference will be divided into small groups for discussion of the theme of the day, after presentation by the platform speaker, Gene Bartlett. Evening sessions will feature presentation of programs of Christian action which have proved worth-while in certain situations and areas. Evening firesides will offer opportunities for meeting informally the speakers of the day.

There will be know-how groups for an hour each afternoon for four days, offering help to those with special interests or program needs. There will be time for recreation and for personal interviews with leaders.

The conference is open to all Baptist youth, eighteen to twenty-five years, except high-school graduates who are under eighteen and

students in college over twenty-five. If former years are an indication about half of the conference will be high-school graduates or working young people and half will be college students.

Cost of housing and meals: \$33 in Roger Williams Inn (for girls only), \$29 for all other housing. A registration fee of \$5 should be sent direct to the American Baptist Assembly, Green Lake, Wis., with advance registration.

Glen Brown is chairman of the 1953 youth conference committee. James True is the Baptist Youth Fellowship president.

For State House Parties

The program which we used at Green Lake last year has been adapted for use in a three-day or weekend state house party. The theme is "For This Cause." The program is set in the framework of our Christian and Baptist heritage, which gives motivation for the four areas of emphasis in the general program of guild work. This house party program is available in mimeographed form for use by state leaders. The material includes an interpretation of the theme and program, a suggested time schedule, discussion outlines, material useful for certain parts of the program and devotional outlines for the "Morning Watch." The price is 50 cents per copy. Order from the Baptist Youth Fellowship, 152 Madison Ave., New York 16, N.Y.

Are You Registered?

A welcome awaits girls twelve to twenty-five years of age at the Fourth National Guild House Party at Green Lake. Girls related to a Baptist church in any way are invited. They do not need to be a member of a guild chapter to be eligible. Guild house parties are the camping expression of the girls' program of the Baptist Youth Fellowship. The national guild house party offers fellowship with other girls across the country, the opportunity to meet girls from other lands and acquaintance with outstanding denominational women. Leadership girls are particularly desired for the sake of their own

leadership in succeeding state house parties.

Adult Guild Leaders — Local guild counselors and state and association world service secretaries are strongly urged to bring girls with them. Special conference periods for training and sharing are planned for these leaders as part of the house party. They will also observe a house party in action and can discuss with guild leaders plans and problems in their own areas.

The theme of the national guild house party for 1953 is "Into New Horizons." The program will carry the idea of new horizons into the following daily themes; in our worship, in B.Y.F. work, in the neighborhood, in our own country, in lands far away, in my personal code for Christian living.

Expenses for the house party include meals and room for an entire week, \$26.25 plus a registration fee of \$5. An advance of \$5 applicable on room and meals should be sent with the registration. A pamphlet giving complete information on the house party will be ready in February.

Travel Directions—If by train, the Chicago, Milwaukee, St. Paul and Pacific Railroad to Portage, Wis., and thence to Green Lake by an American Baptist Assembly bus. Advance reservation must be made for this bus trip. \$4.00 round trip. Some bus lines serve Green Lake village. So more can come, make it a full load and share the cost.

Registration — Afternoon, July 11, opening session, evening dinner, July 11. Closing session, after breakfast, July 18.

Baptist Union

The Baptist Union of Denmark comprises thirty-nine churches with 7,500 members and 15,000 Sunday school children and young people. They gather in 115 church buildings and in 100 rented mission halls. They have their own theological seminary, folk high school, academy, publication society, two children's homes, one hotel, and the Köbner Baptist House in Copenhagen. They have fourteen missionaries on the foreign fields, in Urundi, Africa, with about 2,500 members in their African churches.

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

We Studied Burma

When our director of Christian education asked me to try to develop a special unit on Baptist mission work in the United States and Burma, I said I would but didn't have the faintest idea of what to do.

First of all I sent for the following material suggested in "Our Missionaries at Work with Children": *Along Kingdom Highways*, *A Book of Remembrance*, *The Spirit Tree*, *Missionaries Help Boys and Girls*, *The Bible Travels Today*, and *Around the World Picture Sets*. I also located the article on Burma in *MISSIONS Magazine* and was delighted to find an article in *Hearthstone Magazine* on "Family Life in Burma," which furnished a great deal of information.

The next thing I wondered about was how I was going to make the room look interesting. I cleared the bulletin boards of everything from the previous unit and put up fifty pictures which were obtained from the public library picture files. Toward the end of the unit we received some snapshots from the Dickason family and they helped to convince the children that what we had learned was really true.

At this point I would like to mention that while I was at Green Lake I met a very kind lady who said she had some things from Burma. I asked her if she would send a couple of doilies for the children to see and instead she sent an entire display. Need I say that the display was invaluable in bringing Burma closer to the children? It included clothing, Burmese school bags, an idol, jewelry, handwoven table scarves, dolls, elephants carved out of teakwood, and a hair pin that the children will never forget because it was so very big and heavy.

We decided to have an offering table, which is something we had never had. On that we placed one of the scarves, a few articles from the display, and the Scripture "Love One Another." On the wor-

ship table, which was placed in front of a map of Burma, I placed several scarves, the Burmese dolls, the two elephants, a globe of the world, and an open Bible. One boy came into the room, looked about, and exclaimed: "Oh boy, I'm going to like this!" That remark made the work seem like nothing.

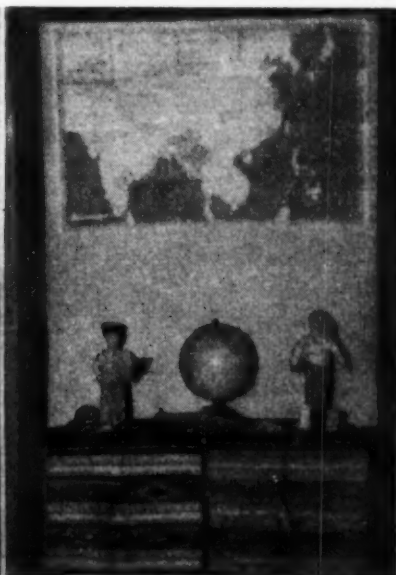
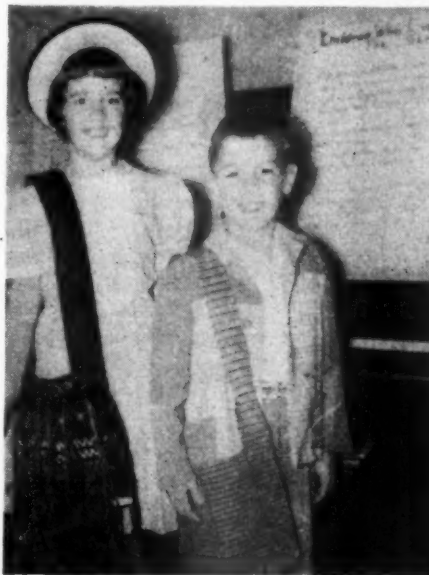
The first Sunday the children walked around the room to look at the displays and pictures to discover what they could about Burma. To stimulate their interest further, I dressed several of them in some of the Burmese clothes. And they loved it! The next Sunday we talked about the missionaries in Burma. I used the film slides based on the life of Adiniram Judson as found in the Children's Missionary Library.

After the children knew a little about Burma, we made an orange-crate museum, which had to be seen to be appreciated. I wish I had taken a picture of the elephants and idols, not to mention the dishes, umbrellas, and even Burmese shoes that the children made out of salt and flour clay. By stringing some large lily leaves on a piece of yarn,

and scratching a Bible verse on the leaves with a pin, I managed to add a Burmese book to the museum. The children loved to take turns reading from the leaves.

During the five weeks we studied Burma, we also enacted scenes from the life of a Burmese boy and girl, drew pictures to replace the ones that had to go back to the library, played a Burmese game which was explained in *Children's Games from Many Lands*, and wound up the unit by composing a letter to our friend in Nebraska who had sent the display. We all composed the letter, but during our second hour one child copied it, another addressed the envelope, and still another was asked to be responsible for mailing it.

At the very beginning we made a list of the things we wanted to find out about Burma, and these we crossed off as we discovered the answers. We also made a chart showing ways in which Burmese children differed from us, but so that the children wouldn't think only in terms of differences we also made a chart showing ways in which we were alike. We concentrated on two songs, "Nobody Is Too Young" and "Children Who



Left: Marjorie and Jack wear Burma bags. Right: Worship center

Live Across the Sea." The Scripture passage that we stressed was "Love one another" and "Go ye into all the world and preach the gospel to every creature." I used the information given in the book *Our Missionaries Work with Children*.

Believe me, it isn't the easiest thing in the world to get a unit like this together. For weeks I did nothing but eat, work, and sleep with Burma on my mind; however, when parents came to me and said: "What is going on in Sunday school? My child does nothing but talk about Burma at home," I knew it was worth every bit of effort. Yes, we studied Burma and we had fun doing it.

ALIDA STRUZE, *Teacher*, Lakewood Baptist Church, Lakewood, Ohio.

It's Report Time

Report time can be lots of fun! Let's look at a creative approach to report time, to see if we can devise some way by which the children can help.

During the year you and your boys and girls in the kindergarten, primary, and junior departments have had many activities and experiences to enlarge your Christian understanding of the world needs, and have participated in many ways in sharing with groups in this country and around the world. In almost every church each group

has studied missions for varying lengths of time through the Sunday school using the Judson Graded Courses, or vacation church school Judson series using vacation church texts, or the junior society using junior programs, or second hour on Sunday morning and for school of missions, weekday groups using the current missionary study book and Baptist material. All of these study opportunities enrich and widen the understanding and participation of boys and girls.

With your groups recall what they did, the activities that made the study come alive for them, the service projects and missionary offerings that gave the children an opportunity to express their concern that boys and girls around the world come to know Jesus Christ as Lord and Savior.

The church report blank, "Missionary and Stewardship Education for Children," is found in the report blank book that comes to the president of your women's missionary society. Fill the report out in the book and send one copy to your association secretary of missionary and stewardship education for children.

If you have any question about your report, write to Florence Stansbury, Missionary and Stewardship Education for Children, 152 Madison Ave., New York 16, N. Y.



Offering center, with pictures from Burma mission fields

Preview of 1953-1954

Even before you have fully reported on all your missionary education activities and study for the year 1952-1953, I can hear you asking, "What are the mission themes for next year?"

Our foreign theme is "Children at Work and Worship Around the World."

The home theme, "Spanish-speaking People in the United States," ought to set us thinking and planning for some very practical ways that we can help our boys and girls to find ways of sharing the love of Jesus Christ with Puerto Rican boys and girls, and with boys and girls of Spanish or Mexican background.

Watch for the titles and covers, supplementary picture sets, and visual materials in next month's issue of *MISSIONS*.

Religious Courses Revived!

In this day and age with a concentration being placed upon scientific courses, it is heartening to come upon an announcement by Professor Thomas Clark Pollock, dean of arts and science at New York University, that student interest has resulted in the reinstatement of a curriculum emphasizing liberal arts and religion at the New York University Washington Square College. The studies, according to Professor Pollock, are aimed to clarify the student's thinking in regard to his own faith and also its relation to other religions and cultures. "The Roots of Religion," "A Survey of Christian Thought," are titles of courses offered in the new program. A course entitled "World Religions" was oversubscribed; in fact, the response evidenced that it could be made available to only one-half of those who desired it.

For Your Diary

As you look forward to the annual meeting of the American Baptist Convention, which will be held in Denver, Colo., May 20-26, be sure to reserve the period from 8:00 A.M. to 8:50 A.M. each morning for the mission study class. Details later!

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Sing unto the Lord a New Song

By MRS. BERNHARD P. HEUBNER

AMERICAN BAPTIST WOMEN, during 1952-53, through "beholding the stars," have experienced a renewal of courage for our times, and are exalting the Lord of the heavens. In the midst of the world's crucial problems and sobering concerns, they are remembering their privilege in sharing the "joy of salvation," that all peoples may join them in magnifying the Lord, who is their "song."

Program Theme

It seemed a natural progression for the National Council of American Baptist Women to select as the program theme for 1953-1954, "O sing unto the Lord a new song: sing unto the Lord, all the earth" and to use with it succeeding verses of Psalm 96, because of their rich implications for the Christian mission in the world. One of the interdenominational themes—"The Life and Task of the Church Around the World"—might have been inspired by the same psalm.

These two—Psalm 96 and this interdenominational study theme—set the pattern for the program series' development. It seemed logical to the program planning committee to give worldwide interpretation to most topics in the series. Fewer than the usual number of programs are identifiable, therefore, as *home* or *foreign*, for each interprets the life and task of the church in both areas. The exception is in the interdenominational home-missions theme—"Spanish-speaking Americans"—for which three distinct program plans are suggested.

In development of the themes, the further policy of the commit-

tee has been to use for illustration (1) materials not already in print and widely circulated, and (2) for further reference, *current* publications relating to the themes, all with the purpose of stimulating fresh interest and individual research. Each writer's guiding purpose has been to present a phase of the "life and task of the church" in such way as to arouse desire to "sing unto the Lord," because of what has been presented about our task around the world, and to give impetus to action. The hope is that through our efforts there may come a deeper interest in our missionary outreach around the world.

The theme hymn, "These Things Shall Be," was selected because of its prediction of that new world when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

The packet format introduced with the "Stars" program series is being repeated for 1953-1954, with separate pockets for the two types of program materials offered. Tucked into one pocket is resource literature including, not only leaflets supplied by the two Woman's Societies, but also two leaflets prepared for the National Council of American Baptist Women by the town and country department of the American Baptist Home Mission Society. The latter will be welcomed by town and country women in particular, but are appropriate for use in all local societies.

Program Outline

Quite naturally, the "Sing" theme has prompted use of music terminology in program development and in titles (a number of which are supplied also by Psalm 96). In one pocket, "Finished

Compositions (Ready to Play)," include:

"Come, Join the Mighty Chorus!" (An Installation Service.)

"O Sing Unto the Lord" (A Service of Worship and Praise.)

"Bring an Offering—Come into His Courts." (The Melody of Stewardship.)

"Joyful, Joyful, We Adore Him!" (A Christmas Program.)

"A Tuneful Tale of Spanish-speaking Americans."

"Singing Sanctuaries—The Church's One Foundation."

"Hymns of Triumph from Christian Homes Around the World."

"God Is at Work." (A Peace Anthem.)

"In Holy Array—Sing!" (Stories of Vibrant Christian Personalities.)

In the other pocket, with the literature assortment and other features, are the "Unfinished Symphonies" (with "scores" to be completed locally), including:

"Evangelism—World Harmony."

"Grace Notes."

"The Kinship of Music and Religion."

"Let 'Mightier Music Thrill the Skies.'"

"Psalms of Abundance." (A Seasonal Program.)

"Strange Lands—New Songs." (An Oratorio of Dispossessed Peoples—Harmonious Adjustments.)

Additional Material

Again there are being offered a folder, reproducing the cover design and theme hymn, with blank inside space for house-party and other program use; the gummed stickers with cover design; and cuts for rental. Additional copies of individual programs cannot be supplied.

In accordance with the plan of the National Council of American Baptist Women, lay-women of the Midwestern area composed the planning committee, and authors were selected from the same area.

The committee hopes that 1953-1954 may be a year when the "mightier music" of Baptist women studying the suggested themes may resound joyously, as in a psalm. May a sensitiveness to divine harmonies make every program melodious and each individual life a beautiful "song unto the Lord."

The OPEN FORUM OF METHODS

Conducted by ELIZABETH I. FENSOM

152 Madison Ave.

New York 16, N. Y.

Consider Your Publicity!

By R. DEAN GOODWIN

WOMEN do the most interesting things! Other women, and men, too, like to read the news about what women in the churches are doing. That is why any woman's organization in a church would do well to consider its publicity.

How can you get publicity for the woman's work in your church?

First, realize that the editor wants news. That is what keeps his paper going.

Second, we must realize that not everything is news. It is not news if it has not happened yet. The meeting next Thursday afternoon has not happened yet, and so it is not news!

You can make news of the meeting even before it happens if you create an occasion for the announcement. Here is an example: "Rev. John Blank, from Burma, a missionary of the American Baptist Foreign Mission Society, will speak to the Woman's Missionary Society of the First Baptist Church on Thursday afternoon, according to an announcement made today by Mrs. Charles Jones at the meeting of the executive committee of the woman's society. . . ." Here the publicity committee made the meeting of the executive committee the occasion for announcing the forthcoming meeting. Always find an occasion or make one for giving out announcements.

It is important also to report what happens at the meeting. What important actions were taken? What significant plans were made? What interesting program did you have? Did the speaker say something the larger community would be interested in? Remember that the editor of the newspaper must have news that is of interest to a wide group of readers. If the news item has in it the names of local

persons, and if it is related to matters that many persons are interested in, then it will be more valuable for the editor.

If the speaker at a meeting is a person of unusual interest, like a visiting missionary, can you arrange for him to be interviewed by someone from the newspaper? He may have some interesting statements to make that he will not make in the meeting. Arrange the interview before the meeting.

(1) Get the news to the paper early. Even before the event tell the newspaper what is about to take place. Get copies of speeches, or excerpts from them, to the papers before the speeches are given. If you cannot get anything to the paper before the event, do not delay one minute afterward. It will not be news very long.

(2) Write without expressing your own opinion. In the first sentence answer the questions: who? what? when? where? why? Then narrate the news in a straightforward fashion. Use the names of people, correctly spelled and with the correct title. Quote what others said if it is helpful to the story. Be brief. Few news stories should take more than one page, typed double space with wide margins and with about three inches of blank space at the top of the page.

(3) Be friendly to the newspaper people. Do not demand publicity or use pressure to get it. Submit a good story, well written, and on time. Do not complain that it was not used, but try again another time. Thank the editor promptly.

(4) Pictures help a story. Good clear photographs of persons and of scenes of action are always welcomed by newspapers. If you want a picture of a play you are to give, make the picture the night of the

dress rehearsal and give it to the editor before the curtain rises the night the play is actually produced.

In each church there ought to be persons whose volunteer service is to be alert to news situations, and to get publicity for them. If you pack a box of clothing to send to Baptist refugees in Germany and take it down to the post office to mail it, that probably will not make news. If you make a ceremony of it, having a special occasion for bringing in the clothing that is to be shipped, and a dedication service for it, with a former displaced person in national costume as a special guest, then you have made a situation worthy of reporting to the papers. When the relief supplies have arrived in Europe and a thank-you letter is received from a destitute family and is read at a public meeting, news is made again.

Women's societies do many things that ought to be reported in the papers. They meet, they elect officers, they install officers, they plan projects, they carry through the projects, they have special guest speakers, pack and ship relief packages, put on pageants and plays, have annual reports that show achievements for the year, have special campaigns for moral or spiritual purposes, give gifts of equipment to the church, and receive communications from missionaries who work in interesting places. In addition, sometimes there are social events that rate space on the pages especially reserved for news of women.

What has been said about the newspapers should be said also about radio and television. News is broadcast as well as printed. Persons who have something interesting to say, such as missionaries and those who have visited mission fields, are welcomed on interview programs. When you approach a television station program director to offer him a program, be sure that you offer not only an interesting person but also some interesting object to see—a costume from Japan or from an Indian mission.

You may well ask, "But why do we want publicity, anyway?" The answer is very simple. "A man does not light a candle and hide it under a bushel."

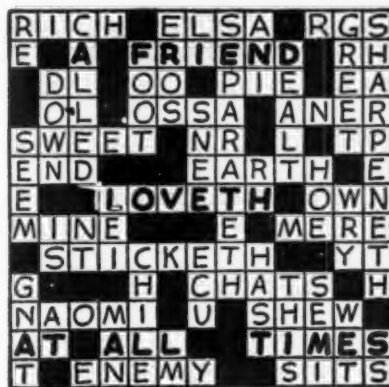
Crossword Puzzle

Oppression

ACROSS

1. "who is able to stand before. . . ." Prov. 27:4
4. ". . . has not defrauded us, nor oppressed us" I. Sam. 12:4
7. "let . . . the oppressed return ashamed" Ps. 74:21
9. Constellation
10. "For the oppression of the . . ." Ps. 12:5
11. "to let the oppressed . . . free" Isa. 58:6
12. An ape (Malay Peninsula)
14. Nickname for Beatrice
16. "To judge . . . fatherless and . . . oppressed" Ps. 10:18
17. "no . . . shall pass through" Zech. 9:8
22. "I will build again the . . . thereof" Acts 15:16
23. Nova Scotia
24. "Because . . . hath oppressed and" Job 20:19
26. Combining form signifying away from.
27. Obtains
29. "He was oppressed . . . he was afflicted" Isa. 53:7

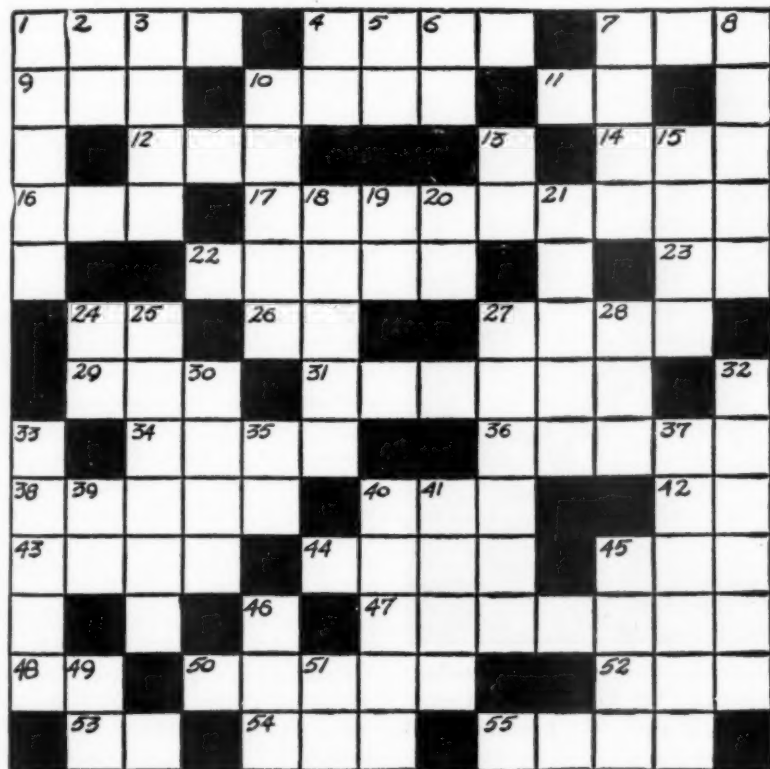
31. "refuse the evil, and . . . the good" Isa. 7:15
34. "neither oppress the afflicted in the . . ." Prov. 22:22
36. Not freshly made
38. "the . . . and flags shall wither" Isa. 19:6
40. "trees of the Lord are full of . . ." Ps. 104: 16.
42. Each
43. "to . . . the heavy burdens" Isa. 58:6
44. "let . . . of you imagine evil" Zech. 7:10
45. Indian mulberry (var.)
47. "seek Judgment . . . the oppressed" Isa. 1:17
48. "leave me not . . . mine oppressors" Ps. 119:121
50. "that oppresseth the poor reproacheth his . . ." Prov. 14:31
52. "look not thou upon the wine when it is . . ." Prov. 23:31
53. "Deliver me from the oppression . . ." Ps. 119:134
54. "At . . . day thou shalt give him . . . hire" Deut. 24:15
55. "Let us search and try our . . ." Lam. 3:40



Last Month's Puzzle

DOWN

1. "man of the . . . may no more oppress" Ps. 10:18
2. North River
3. "in the hills, and in the . . ." Deut. 1:7
4. "they make the oppressed . . . cry" Job 35:9
5. ". . . every one that thirsteth" Isa. 55:1
6. ". . . the golden bowl be broken" Eccl. 12:6
7. Heads (slang)
8. "the . . . of such as were oppressed" Eccl. 4:1
10. "let not the . . . oppress me" Ps. 119:122
13. "and it . . . sin unto thee" Deut. 24:15.
15. Ages
18. "break in . . . s the oppressor" Ps. 72:4
19. Promissory note.
20. Recording Secretary
21. "if thou . . . the oppression of the poor" Eccl. 5:8
24. "saith among the trumpets, . . ." Job 39:25
25. Town on the west shore of the Dead Sea Josh. 15:62
27. "bold in our God to speak unto you the . . ." I Thess. 2:2
28. Beverage.
30. Die of pedestal
32. "with his stripes we are . . ." Isa. 53:5
33. ". . . not in oppression" Ps. 62:10.
35. Tensile strength
37. ". . . of the tree were for the healing" Rev. 22:2
39. Half an em
40. "bruises and putrifying . . ." Isa. 1:6
41. Amorite ally of Abram Gem. 14:13
45. Incorporal.
46. Hurrah
49. Yellow Hawaiian bird
51. Two books in the Bible



News FROM THE WORLD OF MISSIONS

General Council Reviews Finances

Studies Possible Economies in Administration, Receives Report of Convention Program Committee, Approves Church Extension Plan

By R. DEAN GOODWIN

How we get our money and how the dollars can be made to go farther in the American Baptist world mission was the subject of a conference of the General Council of the American Baptist Convention at Central Baptist Theological Seminary, Kansas City, Kan., January 8-9. Joining in the discussions with the twenty-seven members of the General Council were an equal number of laymen, pastors, and denominational executives. John A. Dawson, of Chicago, president of the convention, presided over the conference.

Convention Organization

A proposal to study the entire organization of the American Baptist Convention, including all agencies related to it, and the location of Baptist headquarters, with a view to doing our work more effi-

ciently, was discussed with great interest. This discussion grew out of a paper prepared by George Moll, editor of *Crusader*, on "A Study of Possible Economies" in American Baptist work, and another paper by Dr. Robert G. Torbet, of the Board of Education and Publication, on "A Study of Headquarters."

A commission to continue this study and to enlist professional counsel was authorized. The General Council was asked to appoint such a commission to report "as soon as feasible."

Better understanding of the budget of the denomination was called for in another action of the conference. The program committee for annual meetings of the American Baptist Convention was asked to work with the finance committee to prepare a new way to present

the budget so that it will be understood by delegates. The conference asked for a presentation that is "vital, visual, personal and colorful," and also asked that discussion of the budget be encouraged.

The Council on Missionary Cooperation was commended for the help it is giving to churches in solving their financial problems through the sector projects. The council was urged to continue to provide a staff to lead in this kind of work.

Improved publicity that will show positively the work of American Baptists, and better public relations by Baptists in local communities as well as nationally, were requested.

Other proposals called for limitation of the term of office for members of the finance committee to three consecutive terms of three years each, the creation of a stabilization fund to which all agencies of the convention would contribute for the purpose of equalizing support of new projects, and continuation of the return percentage plan for states and cities and of the two special offerings each year for the national societies.

The conference was arranged by a committee of the General Council, with Rev. V. Carney Hargroves, pastor of the First Baptist Church, Germantown, Pa., as chairman.

Convention Program

The program for the American Baptist Convention meeting in Denver, Colo., May 20-26, was presented to the General Council in its meeting on January 9, by Chairman William Keucher, of Topeka, Kans.

Hon. Brooks Hayes, congressman from Arkansas; Evangelists Billy Graham and Charles Templeton, Dr. Emlyn Davies, pastor of Yorkminster Baptist Church, Toronto, Canada, and Dr. Gardner Taylor, pastor of Concord Baptist Church, Brooklyn, N. Y., are among the speakers chosen. "Christ the Answer" is the theme for the convention.



Executive committee of committee of twenty-five on church extension. Left to right: G. Pitt Beers, Theron Chastain, W. H. Bowler, Finley Keech, Jesse R. Wilson, Reuben E. Nelson, Ralph M. Johnson, and V. Carney Hargroves

An outdoor meeting in the famous Red Rock Park Amphitheater, to be addressed by Charles Templeton, will feature the Sunday program. The Red Rock Amphitheater is annually the site of one of America's great Easter sunrise services of worship.

Sight-seeing will be provided for by dismissing sessions on Friday afternoon.

President John A. Dawson urges laymen to attend. He has announced that special recognition is to be given to the church in each state that brings the largest lay delegation. If laymen cannot attend for the entire week, they are urged to attend on Saturday and Sunday.

The National Laymen's Radio Hour will be produced in a live broadcast on Saturday evening.

Church Extension Fund

The raising of a fund of \$8,000,000 to start new churches in unchurched areas of the United States was approved by the General Council. Rev. Finley Keech, pastor of First Baptist Church, Fall River, Mass., chairman of a committee of twenty-five appointed by the convention at its meeting in Chicago, reported that a survey made by experienced persons shows that American Baptists are in accord with a proposal to raise such a fund. The proposal will be presented to the convention at Denver for final decision.

If the convention approves the plan, it is proposed that pledges be called for in the late fall and early winter. Payment would be over a period of twenty months. Dr. Keech explained that use of the funds would be by state conventions, city societies, and The American Baptist Home Mission Society, to plant churches in the growing new communities in the American Baptist Convention area. He pointed to the fund for similar use that has been raised completely in recent months by the Presbyterian churches as one example of what other denominations are doing also to build new churches where they are needed. He called upon American Baptists to do their part in this worthy cause.

Chinese Communists Make No Concessions

Religious Liberty Is Only Measure of Tolerance to Serve Communist Ends

By JESSE R. WILSON

The foreign-missions division of the National Council of Churches and all secretaries of mission boards formerly at work in China have tried to see the position of the churches and missions in Communist China in the most favorable light possible. They have been reluctant to believe the worst. Even in the face of cumulative evidence to the contrary, some continued to hope that the new Communist Government in China might not follow a pattern with respect to churches and church institutions which Communist Governments in other lands have consistently followed.

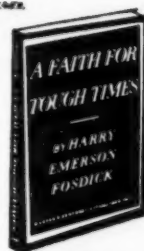
Denver Statement

In the light of this past attitude, it is interesting to read the statement on China which forms a part of the official report of the foreign-missions division of the National Council of Churches as presented at the biennial meeting in Denver, Colo., December 8-12, 1952. It is as follows:

"The past two years have seen tremendous changes in China and in the Christian enterprise there. Almost all Protestant missionaries have either left that country or have been deported. Of some 25 Americans left, 12 are imprisoned and 8 under arrest.

"The church continues to function under increasing control of the Communist government. It publicly supports the government in all respects, including attacks against the 'imperialistic' West, through substantial gifts for armament, in accusing missions and missionaries of being imperialists and spies, and in support of germ warfare charges.

"There is a guarantee of 'religious liberty,' and churches in the large cities are open and carry on a limited program. In smaller places many churches have been



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closed. Schools, hospitals, and other institutions have generally been taken over by the state and, in most cases, names changed and every effort made to destroy their separate identity. Confessions and accusations of missionary and Chinese colleagues have been elicited from most Christian leaders, while those who do not comply acceptably are restricted in their work or personal liberties. There has been an attempt, not entirely successful, to carry on accusation meetings in all

churches. Christian literature has been thoroughly purged and all continuing publications are political in tone and subservient to official policy. The recent anti-corruption campaigns, with unbearable pressure to confess put on innocent as well as guilty, led many Christian educational and medical leaders to take their lives. There are many indications, however, that the church has not lost its spiritual bearings, and that a hard core of devoted members retain their Christian loy-

alty. There is confidence on the part of those who know the church in China that God will sustain and strengthen his people and that the church will survive."

Clearly now, no basis whatever exists for thinking that the Communist Government in China will make any special concessions to Christians, either Chinese or missionaries, either Protestant or Roman Catholic.

"Religious liberty" in China means only that measure of tolerance which will best serve Communist ends.

Survival of Church

Against the backdrop of this dark picture, we can, of course, rejoice that the church in China still survives. We can believe that it will survive.

In the meantime, we can pray for all its members, especially for those who are persecuted because of their faithfulness. And we shall not sit in harsh judgment on those who seem to turn aside from following Christ, even as we ourselves might do if we were similarly caught.

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School at Santa Ana Has Successful Year

Hopeful Graduates Go Out to Take Their Places in the Nation's Life

By RUTH M. CARR

The girls' chorus led the procession. The girls were clad in white dresses and red capes, which are the school colors. As they took their places to form the guard of honor, the graduates passed to the front with stately step, conscious of the part they were playing in this significant act. The beautiful flowers, the proud parents, the chosen words, the pretty white dresses, all tended to give to this occasion the solemnity and beauty it requires. The long-desired diploma was finally the possession of each young person who formed the graduating class.

Another group of select young people have passed through the portals of Colegio Bautista. They have gone to their homes to share with others what they have received: some to help with the music in their churches; others to serve in the Sunday schools; still others just to live among their own to testify to the beauty of the gospel. One has been offered service in an Evangelical Seminary in her distant home in Honduras. Others will follow further preparation for the way of life.

Fun and Festival

This program was only one of many with which we closed our school year. An institution with as many departments as Colegio Bautista requires many days to provide ample opportunity for all to say good-by. So it was that the final examinations were finished on Friday, and on Tuesday the parties began. The students of the three basic high-school years gathered with their class counselors that evening in three different rooms to celebrate with music, games, and refreshments. Party dresses were prominent, and laughter and fun.

On Thursday the primary school held its closing program, the pupils of each grade participating in

dramatic and colorful presentations. The graduating class of the primary school was especially honored at this time. The girls sparkled in their colored taffeta dresses, and the boys in clean white suits. An interesting note of the occasion was a spontaneous offering from each group of children toward a movie projector for the school. (The high-school students are also participating in this project.) That same evening the primary school graduating class met with their teacher for a closing party.

Then came the big banquet of the year, when the advanced high-school and normal-school classes joined the faculty around festive tables for fellowship and fun. It was a fine occasion with plenty to eat, with music, drama, and oratory. But even this was only another prelude to the graduation service on Sunday afternoon and the formal graduation already described.

Music Recital

There was still another program to fit into the schedule—the annual recital given by the school chorus and the students of piano. This was followed by a dinner in the boarding department, to honor the resident girls of the graduating classes. Many parents were present as invited guests.

Just as a note on the side, numberless charts led to certificates and diplomas for nearly five hundred students. Copies of these charts went to government offices. How was this work accomplished in the midst of such festivities? Your missionaries know no eight-hour-day, and four secretaries gave happily of their time and energy in order to finish the work.

Thus another school year has come to its close, and plans are already budding for the new one we are soon to enter. We pray God's blessing on our children and young people as they scatter for their vacation. Many have come in contact with the gospel for the first time and have found it a pleasant experience. Pray for them and for the testimony of the school as it ministers in the Master's name in this strategic field.

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Mission Conference Is One to Remember

Rev. John Sadiq Challenges Bengal-Orissa Mission to Give Priority to Essentials

By CLARENCE G. VICHERT

The Bengal-Orissa Mission Conference of 1952 will long be remembered. Rev. John Sadiq, a secretary of the National Christian Council of India and Pakistan, guest of the conference, brought rich gifts from his knowledge of the church in India. His presence in itself would have made the conference memorable, but in addition a radical change in mission policy was voted. As the secretary of the mission said, "This is the last conference of this kind for the Bengal-Orissa Mission." Beginning the first of May our mission work program will be the responsibility of the newly organized Christian Service Society. Conferences of the future will be for fellowship and inspiration.

The conference met in Balasore, a station noted for its Technical School and its proximity to the mission health resort at Chandipur. Chandipur is on the Bay of Bengal, and when the tide is out more mud can be seen there at one time than at any other place in the world. Newly appointed missionaries are only shown Chandipur when the tide is in!

Missionary Personnel

On the opening day of conference it was discovered that in the group of eighteen missionaries present, four had been on the China field (Ericson, Kittlitz, the Vicherts), four were Canadian citizens (Vicherts, Hawsons), two were senior missionaries returning to the field for a short term after a long absence in the U. S. (H. Longs), and one was retiring (Miss G. I. Hill). The Osgoods and Kaus had hoped to be members of this conference, but sailing delays prevented them from attending.

Each morning Rev. G. R. Hill opened the day's session with a short talk on the origin of a hymn. Then the hymn was sung and

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prayer offered. In the three days the following hymns were used in this way: "A Mighty Fortress Is Our God," "Where Cross the Crowded Ways of Life," and "The Church's One Foundation." Mr. Sadiq's talks, which followed Mr. Hill's, were closely related to the themes of the hymns.

Emphasis on Essentials

Mr. Sadiq pointed out that in a time of danger priority must be given to essentials. Jesus said, "Seek ye first." India is in a period of crisis and the church in India should recognize that fact and put first things first. There should be no repetition of what happened in 1935, when Dr. Ambedkar, leader of the untouchables, was prepared to become a Christian and to lead his people into the faith, but turned away because each denomination claimed it had the truth. Dr. Ambedkar is now a Buddhist.

Mr. Sadiq said the church in India must unite or die. He spoke enthusiastically of the church union movement in South India. However, union, in itself, is not enough: there must be a reaching out to the non-Christian world. This is to be done in humility; for evangelism should be like "one beggar telling another beggar where food may be found."

One of the most formidable obstacles confronting the church in its work is the poverty of the people. Ninety per cent of the pastors in South India are in debt. When Christians cannot support themselves and the church has no answer to give, the Communists have an opportunity to win followers. One of the priorities of the church in the next five years should be the development of a social and economic program which will assure Christians that the church is concerned about unemployment and low-living standards.

Mr. Sadiq was asked why the Government of India, at times, refused visas to missionaries. He explained that some missionaries by their political activities had embarrassed the Government and endangered all mission work in India. India wants to remain neutral in the struggle between the Soviet bloc and the West. If missionaries

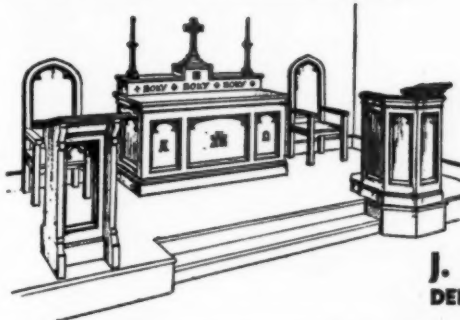
are active in favoring one group over another, India's neutrality may be jeopardized. Mr. Sadiq did not think India would ever be closed to missions because of opposition from religious groups. He felt that if the door is shut, as it

was in China, the shutting will be done for economic and political reasons.

Encouraging Facts

Christians in India should feel encouraged because of the follow-

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ing facts: (1) The church in India is no longer connected with the ruling group. (2) There is a growing interest on the part of the intelligentsia in the Christian faith. Standards of conduct are given in Christian terms by non-Christians. Gandhi, Nehru, and other leaders are spoken of as having Christlike

qualities. (3) The women of India are coming into the church and taking a part in its activities. (4) Tribal groups are responding, particularly in Nepal, where doors are being opened to the gospel for the first time. (5) Thinking Indians are looking for a moral equivalent for communism. They want some

of the changes communism would bring, but not its atheism. (6) There have been more converts to the Christian faith in India in the last five years than ever before. (7) There is a definite possibility that within ten years India will have a united church for all of India.

On the closing night, Mr. Sadiq, in an open meeting in the Balasore Baptist Church, issued an appeal to the young men and women to participate in the youth movement of the church in India. He spoke of the youth conference he had attended in Oslo and of the one about to be held in Travancore. He closed by telling his audience of the difficulty the committee had in choosing a theme for the Travancore conference, and how it was finally decided that the conference should boldly proclaim, to India and the world in this time of crisis, "Christ the Answer."

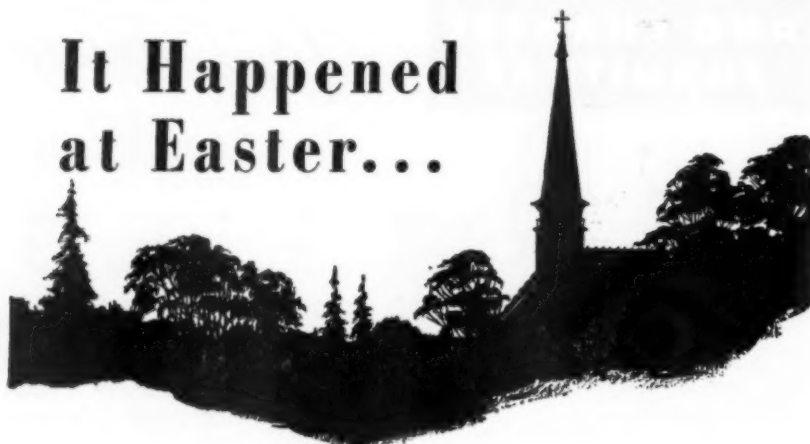
Honors to Miss Hill

At one of the afternoon sessions, Miss Grace I. Hill was presented with a purse in recognition of nearly forty years of service in the Bengal-Orissa Mission. Dr. Daniels, in presenting the purse, said she had known Grace since 1921, and she had yet to learn of her being involved in a quarrel. Gentleness and kindness have been characteristics of Miss Hill's ministry. She leaves the field with the respect and love of her Indian and Western friends.

A conference always contains much that is never written in the minutes. Quiet visits with colleagues between sessions, moments of inspiration during devotions, walks early in the morning and late at night, plans made and set aside and plans made and fulfilled, confessions of failure and dreams of kingdoms to be won. Over all and through all a sense of fellowship and a spirit of common devotion to "The Church's One Foundation."

The Bengal-Orissa Mission Conference of 1952 has joined its 115 predecessors in the records of the past, but actions taken and hearts aroused will write the meaning of this conference upon pages of history not yet unfolded.

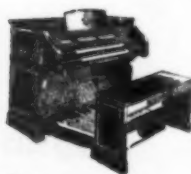
It Happened at Easter...



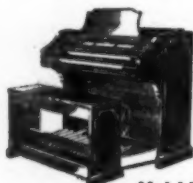
"I always watched a man in the fifth pew," a pastor said the other day, "and from his far-away look I could tell pretty well if the message I was trying to bring to the whole congregation was getting through effectively. . . . You know it is hard to put into words the glory, triumph, and hope for the world that Easter means."

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Forty-two Miles to Go If They Get to Church

Only 20 of 110 Children in the Community Had Ever Attended Sunday School

By CLIFFORD G. HANSEN

A recent survey at Disston, Ore., revealed twenty-two Baptist families with sixty-seven children who would have been traveling a round trip of forty-two miles each Sunday to attend services at Cottage Grove—if they had gone!

Disston is a typical Oregon logging community. It lacks many of the modern conveniences and touches of streamlined civilization. However, it is a field white unto harvest. A total of fifty-seven families were reached in the sampling survey. These families had 110 children under the age of fourteen. Of the 110 children, only twenty had ever attended a Sunday school!

So eager were the men of Disston for a church, they insisted that they do the door-to-door survey and "not leave it to the women"! The survey was directed by Miss Sara Louise Walker, of the Oregon Baptist Convention staff. Services were started in Disston in August, 1952, and have been well attended.

The Disston story can be repeated again and again all over the United States. The reasons?

Five Good Reasons

The great migration of the 1940's is a contributory factor. We are told upon good authority that more people changed their address during the decade 1940-1950 than the total population of the United States in 1900.

Increase of population by birth has created a natural need for more churches. The population increased 14.5 per cent, or by 19,000,000, during the decade just closed.

A great government-sponsored program of irrigation is reclaiming million of acres of arid land for agriculture. Population shifts are resulting. By 1960, it is estimated that six to eight million people will have moved to the Columbia River Basin.

Atomic-energy projects such as those at Savannah, Ga., Paducah, Ky., and Portsmouth, Ohio, are attracting new communities numbering into five digits where formerly there was desert and not a soul living.

Newly discovered oil in some states means new communities of several thousands and unparalleled wealth.

A recent spot-survey by The American Baptist Home Mission Society reveals the need for at least 233 new churches in new communities heretofore unchurched. The survey covered but a fraction of the area served by the American Baptist Convention.

Other Denominations Busy

Christian bodies cannot ignore these facts and needs. Some of our neighbors have already started to do something about them. The Presbyterian Church in the U.S.A. has raised a \$12,000,000 fund for new churches and schools. The Congregational-Christian Church is raising \$4,500,000, using the slogan: "The Time to Build Churches Is Now." The Church of God is establishing 110 new churches during the current year. The Evangelical and Reformed Church exceeded its \$1,000,000 goal by \$170,000.

Much volunteer labor is going into these new churches. For instance, in the Los Angeles area, at Rivera, the Disciples had a Preachers' Day. Twenty-five clergymen gave one day and raised the frame for a new church. In other areas the clergymen gave a day to laying the foundations for new churches. Professional builders are used on these construction projects, too.

"JUST PEOPLE"

God made so many
common people
who come crowding to
the missionary's door

to be taught . . .

• to be healed •

. . . to be saved

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Not enough missionaries

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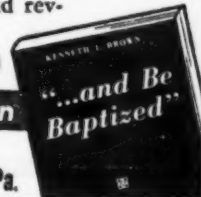
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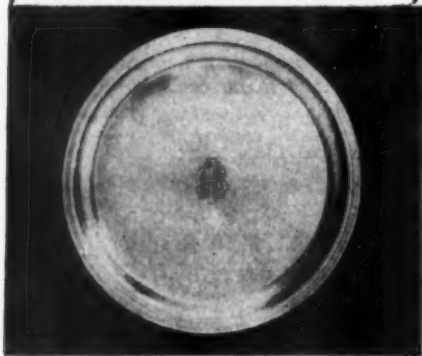
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Strictly Business

DEAR CLUB MANAGERS:

This month I should like to tell you of some of the difficulties under which we labor in the mailing of MISSIONS. We all have difficulties, both you and we, and it may be helpful to share them. One of ours is that post-office clerks are often unpredictable. When a family goes away from home for a brief vacation, it is customary to leave a temporary address with instructions that only first-class mail be forwarded. A surprising number of clerks overlook these instructions, return MISSIONS to us, and notify us that the family has a "new address." Soon — but never too promptly for us—a disappointed subscriber sends us a well-justified complaint.

Another of our difficulties is that occasionally mail addressed to us is lost. Not often, considering the volume of mail we handle, but often enough to cause a great deal of trouble. If a subscriber has enclosed cash, there is nothing to show for it. If a check or money order has been enclosed, the subscriber can recover his remittance, but we know nothing of what has happened until a complaint is received. This complaint may come many weeks later. Meanwhile the subscriber has experienced great inconvenience.

Another difficulty is that our stencils are prepared and wrappers addressed outside of our offices. If a complaint reaches us while the most recent lists are away from us, a week or ten days may elapse before we can check the complaint with certainty. Hence, there may be delays which seem strange to the subscriber, and which we greatly regret, but about which we are helpless.

We want every subscriber to receive every copy regularly. This is why we welcome complaints, and the earlier they come to us the better.

Sincerely yours,

HORACE H. HUNT
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